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ANUAL

*FM 16-5

HEADQUARTERS,
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THE CHAPLAIN

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CHAPTER I

GENERAL

1. Purpose and Scope

This manual contains basic information on the mission, status, and functions of chaplains in the United States Army. It outlines the duties of the chaplain and sets forth characteristics of chaplain assignment and situations. It provides a basis of training for chaplains in garrison and in the field both under combat and noncombat conditions.

2. Responsibility for the Religious Program

The commander is responsible for the religious life, morals, and morale of the command (AR 165–15). The chaplain is a member of the special staff and acts as adviser and consultant to the commander in all matters related to religion, morals, and morale in the command. The chaplain assists the commander and his staff to integrate the principles of good moral conduct and citizenship into the training program and the total life of the command (AR 15–120).

3. Status and Mission

The chaplain is a clergyman in uniform. He represents religion which teaches fortitude, reverence, and justice as well as kindness, sympathy, and humility. The duties of the chaplain as a religious and spiritual leader are established by law and the ecclesiastical usages which pertain to his profession as a clergyman. The mission of the chaplain is to promote religion and morality in the Army and to minister to the spiritual and moral needs of military personnel, their dependents, and authorized civilians. He has a leading role in the deliberate and systematic cultivation of moral and spiritual forces in the Army. Our nation was founded on principles that are rooted in religion. The Army, pledged to the defense of the nation, must be a stronghold of those principles. A spiritual sense of obligation to duty, together with native bravery and thorough training, will produce the best type of soldier in the American tradition. The chaplain will stimulate and guide the growth of the spiritual and moral sense of obligation to enable the soldier to be a faithful citizen and a devoted defender of the nation.

4. Functions

In carrying out his mission in the Army, the chaplain—

a. Acts as adviser and consultant to the commander and his staff in all matters which pertain to religion, morals, and morale of the command.

b. Provides opportunities for worship, public and private, consistent with the religious beliefs, customs, and practices of the military personnel, their dependents, and authorized civilians.

c. Provides for the proper and appropriate administration of rites, sacraments, and/or ordinances.

d. Provides religious education and instruction consonant with the desires of the individual concerned.

e. Provides character guidance instruction.

f. Provides pastoral care such as counseling, spiritual guidance, visitation of the sick and the incarcerated, and making pastoral visits to barracks, quarters, training, and recreational areas.

g. Cooperates with religious groups and welfare agencies in civilian communities.

h. Plans and provides a program of cultural and social activities consistent with the religious need of the command.

5. Allocation and Assignment of Chaplains

Assignment and distribution of chaplains is effected in the U. S. Army by Headquarters, Department of the Army. Bulk allocations and individual assignments are made on the basis of authorizations contained in Tables of Organization and Equipment, Tables of Distribution, and augmentations thereto. Chaplains allotted to oversea commands receive their specific assignment from the headquarters of the oversea command. In accordance with AR 165–15, chaplains may not be assigned secular duties.

6. Appointment of Chaplains

Chaplains may be appointed in one of the three components of the United States Army, the Regular Army, the U. S. Army Reserve, and the National Guard of the United States (Title 10 U. S. C. sections 3441, 3444, and 3445). Temporary appointment of chaplains in the Army may be made without specification of component during time of war or emergency declared by Congress or the President. Qualifications for appointment in the Regular Army are found in AR 601–126. Qualifications for appointment in the U. S. Army Reserve, either as a chaplain or as a second lieutenant for assignment to the Staff Specialist Branch, are outlined in AR 140–100. Eligibility requirements for appointment in the chaplains branch in the National Guard, when not on active duty, are set forth in National Guard Bureau regulations. In general, the same requirements for appointment in the U. S. Army Reserve apply as for appointment in the National Guard.

7. Communications Pertaining to Professional Matters

Free exchange of communication concerning professional or related matters between chaplains at all levels of command without recourse

to military channels is authorized by AR 165–15. As a matter of courtesy and information, such communications directed to the Chief of Chaplains will be forwarded through the supervisory chaplain. However, if a communication is concerned only with personal professional matters, in which the supervisory chaplain has no interest, it may be sent directly to the Chief of Chaplains.

CHAPTER 2

RELATIONSHIP OF CHAPLAINS

Section I. MILITARY

8. Relationship to Commanders

a. The chaplain should realize early in his career that his relationship to his commander is a most important factor in the success of his religious program. By Army Regulation, the commander is responsible for the religious life, morals, and morale within the command even as he is for strictly military affairs (AR 165–15). Although the commander does not exercise the same control over the details of divine services as he does over drill, training, and other purely military aspects of the command, the manner in which the chaplain's program is carried out will be of concern to him, because of the contribution it makes to the total life of the command. The chaplain, as soon as practicable after his arrival in a command, should seek a personal interview with the commander, in order to become familiar with his plans and policies. On occasions of this kind, nothing more strongly commends the chaplain in the eyes of the commander than an open mind and a desire to profit by the suggestions of the commander. A chaplain can be helped or hindered in his work by the degree of cordial understanding which he develops with his commanding officer. A commander is generally willing to give the chaplain the benefit of knowledge gained through long years of experience and acquaintance with many chaplains, and the chaplain should be equally receptive of his counsel and guidance.

b. Paragraph 84, FM 101–5, defines the relationship of the chaplain as a staff officer to commanders of subordinate units in this way, "If it appears that orders of the higher commander have been misunderstood, he furnishes the subordinate commander or his staff such additional information as is necessary to assist the subordinate commander in comprehending the exact desires of his superior."

c. The attitude of the chaplain towards all commanders whether his own or those of adjacent units should be one of friendly cooperation. He should stand ready to assist them in the discharge of their responsibility to promote the religious life of their command (AR 165–15).

9. Staff Officer

The duties of a chaplain as a staff officer are outlined in paragraph 30, FM 101–5. The chaplain consults other staff officers for required technical information and assistance, and displays initiative in recom-

mending policies and making available to them his specialized knowledge in the field of religion, morals, and morale. Friendly reciprocal relationships in all phases of the organization's life and work are essential. The chaplain who performs his portion of the common task well and who refrains from encroaching on the fields of other staff sections promotes efficiency and gains the respect of his associates. The strength and vitality of the chaplain's influence as a staff officer centers on his status as a representative of religion and will depend upon his personal and professional integrity.

10. Relationship to Troops

a. The chaplain must never lose sight of the fact that the first quality of leadership is respect, consideration, and courtesy toward those with whom he serves. The use of the official title "Chaplain" helps to emphasize the pastoral care which he exercises. The chaplain should always be impartial, firm, and exemplary in his dealings and relations with all. Through unselfish service he will earn the respect and loyalty of his men. It should be readily said of all chaplains by their associates that "He is the Chaplain." The chaplain must never lose sight of his military position or social station within the military, but he must be equally careful to emphasize his professional and spiritual responsibility for all military personnel.

b. The chaplain makes informal visits wherever men are gathered for work or play. He is a frequent visitor to training areas, dayrooms, mess halls, maneuver areas, and combat positions. He takes every opportunity to make personal contact with individuals and small groups. Such activity results in a broader area of service for the chaplain and provides encouragement for religious practice by the men.

11. Relationship to Dependents

Though his first responsibility is to military personnel, the chaplain must exercise care and solicitude for their dependents. The chaplain calls at the homes of personnel who reside within or near the military reservation to encourage attendance at religious services, to comfort the afflicted, and to extend spiritual care and fellowship.

12. Relationship to Other Chaplains

The relationships of chaplains to one another are characterized by understanding, mutual respect, and fraternal charity. Differences in religious beliefs and practices do not exclude a mutual, cooperative effort to represent religion in the military community. The dignity and dedicated character of the chaplain's calling dictate that he provide to all an example of wisdom and the love of God and his fellow men. When two or more chaplains are on duty in a battle group or comparable unit, or laboring in the same area, some division of labor

is logical and wise. Religious services of the three major faiths are conducted or arranged for by chaplains, so far as conditions permit. Cordial interest in the services conducted by brother chaplains is the desired attitude in every chaplain. This insures a properly planned program for the most advantageous use of the chapel and leads to the sincere cooperation which will strengthen the friendly tie among chaplains and enhance their place in the respect and confidence of the men. Normally, cooperation among chaplains is voluntary. However, a senior or supervisory chaplain will properly assume a position of leadership in developing a harmonious program among his fellow chaplains. By virtue of his position and experience a supervisory chaplain will advise and guide his colleagues as well as communicate the wishes and desires of his commander to chaplains of subordinate units.

Although by law (Sec. 3581, Title 10, U. S. Code), chaplains may not exercise command in the technical sense they may exercise supervision and operational control over installations, activities, and individuals (par. 5*d*, AR 600–20). This type of control is limited to the Chief of Chaplains and the Commandant of the Chaplain School, and to supervisory chaplains with respect to their own section, branch, or division. Chaplains should not use rank, or solely depend on command channels, in accomplishing their mutual tasks but should endeavor to exercise the ideal form of leadership which inherently elicits respect and cordial cooperation.

Section II. SOCIAL RELATIONSHIPS

13. Social Customs

Numerous customs have grown up in the military service and have come to be considered almost as binding as a formal regulation. This is because long experience has shown these customs to be closely related to discipline and *esprit de corps*. Chaplains should learn these customs so thoroughly that they will observe them as spontaneously as they observe the conventions of civil life. Among these customs are the forms of courtesy usually observed in military relationships. Consideration for others, and the desire to spare unnecessary embarrassment, are the essence of courtesy in military, as in civilian life. Military courtesy prepares the way for cordial cooperation, and reflects directly on the self-respect of the soldier and his pride of organization. The chaplain, like all officers, should be courteous in spirit as well as in form in all his relations with his superiors and other officers. Sincere courtesy toward subordinates is even more important. Failure on the part of a chaplain to extend the usual courtesies such as social calls, the use of correct title in military address, and the rendering of the salute, marks him as being indifferent or careless and may be

interpreted in a manner to cause him deep regret. The usual military courtesies are explained in FM 21–13. Every chaplain should be familiar with these and make their observance his universal practice (AR's 600–10, 600–15, 600–20, 600–25, 600–70, 670–5, 672–5–1, 840–10, and FM 22–5).

Section III. ECCLESIASTICAL RELATIONSHIPS

14. Status

The chaplain in the Army represents a recognized religious denomination. His ecclesiastical status obliges him to observe the rules and regulations of his denomination and to maintain an active and continuing membership in his church.

15. Ecclesiastical Indorsement

A principal requirement to qualify for appointment as a chaplain in any component of the Army is an ecclesiastical indorsement. This indorsement is submitted by the applicant's denomination to the Office of the Adjutant General. The withdrawal of a chaplain's ecclesiastical indorsement by the denomination which he represents is basis for action by the Adjutant General's Office to terminate his commission and separate him from the service.

16. Denominational Activities

a. The chaplain should maintain close and friendly ties with his church organization both local and general. Under the provisions of AR 630–5, a chaplain may attend conferences and meetings of his denomination or engage in spiritual exercises, e. g., a religious retreat, sponsored by his denomination. Commanders may grant administrative absence at no expense to the government for such purposes. In keeping with the provisions of AR 630–5, a report will be rendered. Chaplains are encouraged to participate in these activities to maintain the high esteem in which they are held by their denomination and to keep their spiritual life and church relationship at the highest level.

b. In addition, when a denominational requirement exists, a chaplain may be authorized administrative absence for a period not to exceed ninety days upon completion of approximately five years' initial active duty. Requests for such absence will be initiated by the official indorsing agency of the individual chaplain concerned and will be submitted by that agency to the Chief of Chaplains, Department of the Army, for approval. Approved requests will be indorsed to chaplain concerned for submission with his request for such absence.

Section IV. COMMUNITY RELATIONS

17. Civic and Community Relationship

To assist in providing a complete religious ministry for the command to which he is assigned, it is desirable that the chaplain, with the consent and permission of his commander, contact the clergy and other leaders in the nearby communities. The fostering of cordial relationships with local religious representatives and leaders of allied activities and civic organizations can open the way to opportunities for religious, social, and cultural development of military personnel within the nearby communities.

a. Veterans Organizations. Veterans organizations will provide the chaplain with the friendship and assistance he may require in his work.

b. Civic Organizations. The chaplain can profit from contacts and good relationships with various civic groups. These may include Parent-Teacher's Associations, business and professional groups, and fraternal orders. In all community activities undertaken with the consent of the commanding officer, an increased mutual understanding and a heightened respect of civilian and military for each other may be fostered.

c. Charitable and Welfare Organizations. This type of community organization, and legal agencies as well, may be of assistance to the chaplain in furthering his work and his position of influence.

18. Publicity

A wise and judicious use of the publicity media in the local community can benefit both the community and the Army. The chaplain sponsors many activities which are of interest to the civilian public. Some activities may be of national interest and others of local interest only. It is the desire of the Chief of Chaplains that pictures and newsworthy items concerning chaplains, which reflect credit upon the Army and Chaplain's Branch, be released through the Public Information Officer for appropriate publicity. Clippings and/or copies with proper releases, in the case of pictures, are mailed to the Chief of Chaplains, Department of the Army, Washington 25, D. C. The reporting of joint religious services with civilians, outstanding religious activities on the part of military personnel in a civilian community, and participation by chaplains in newsworthy events are appropriate publicity items.

19. Summary

There is no phase of the life of the soldier in which the chaplain does not show an interest and proper concern. Experienced chaplains emphasize the plea that the parent, the minister, priest or rabbi, and friends of a young man who has entered the Army, correspond

with the chaplain and the soldier to indicate their continuing concern in his welfare. The chaplain, from experience, knows that the civilian church can assist him in his ministry by interest in their young members whom they send to the military service. From the time the young soldier enters the Army, it is the responsibility of the chaplain to make every effort to assist the soldier to render a creditable service to the Army. He should be returned to civilian life, upon the conclusion of his tour of duty, strengthened in his religious outlook, more devoted as a citizen and even more faithful to the flag he has served. For this reason, the chaplain must be interested in the civilian community wherein the soldier will spend much of his off-duty time. He must be equally solicitous that the civilian community has a proper respect and regard for the soldier and that the soldier merits respect in the civilian community for the uniform which he wears.

CHAPTER 3

THE CHAPLAIN PROGRAM

Section I. RELIGIOUS SERVICES AND MINISTRATIONS

20. General

The general provisions pertaining to the professional duties of chaplains are found in paragraph 3, AR 165–15. These duties are analogous to those performed in any parish or community modified by conditions and exigencies of military life. These chaplain functions comprise the chaplain's program and are classified into six broad areas: Religious Services and Ministration; Religious Education; Pastoral Care and Counseling; Character Guidance Instruction; Civilian Community Relations; and Administrative Activities.

21. Worship Services

a. The chaplain is required by law to conduct appropriate public religious services for the command to which he is assigned. These services will be conducted at times and places approved by the organization commander. Normally, the chaplain will submit to the commander for approval a plan for religious services which includes time and place. Such planning will also include for approval services to be conducted by the chaplain for adjacent units. Plans for the conduct of such services outside of the parent unit must be approved by both commanders, the chaplain's commanding officer, as well as the commanding officer of the receiving unit.

b. No chaplain is required to conduct any service or rite contrary to the regulations of his denomination.

22. Types of Services

a. Sunday/Sabbath Worship Services.

(1) Sunday and the Sabbath are recognized by law as the days on which regular religious worship services are to be conducted by chaplains. Only such exigencies as combat or a duty mission, which would make services impractical, excuse the chaplain from conducting scheduled worship on these traditional religious days. Paragraph 7, AR 165–15, outlines the responsibility of commanding officers for religious services including the designation of place, time, and the providing of total religious coverage for the command. Military duty and labor will be reduced to the measure of strict necessity, and athletics and recreational activities will be scheduled

so that military personnel may be free to attend such religious services as they may desire. See AR 165–15.

(2) Protestant chaplains are required to conduct a general service of worship which is acceptable and meaningful to the maximum number of Protestant personnel in the command.

(3) Protestant denominational services are a secondary responsibility of chaplains but are encouraged for those denominations which require them by Church law to be conducted by their chaplains.

b. Weekday Services. Whenever practicable, services should be conducted on weekdays as well as on Sundays. Such services as Vespers, Prayer Meetings, Masses, Novenas, and Benedictions will be arranged by chaplains in accordance with local needs. To insure their effectiveness, these services should not conflict with the training program.

23. Sacraments, Ordinances, Rites

AR 165–15 provides that chaplains will perform services and administer sacraments, ordinances, and/or rites in accordance with the practices of his denomination.

a. Holy Communion/The Lord's Supper. The same provisions which apply to the conduct of regular worship services apply to the communion service. In order to meet the religious needs of the military community, opportunity will be provided for the receiving of holy communion. When the regulations of the chaplain's denomination or his own conscientious practice restrict him in the administration of the communion, he is advised to make known to the congregation attending the service the conditions under which he can administer the sacrament. When limitations are imposed upon any chaplain, he should exercise every effort to provide for required services through other chaplains or duly qualified civilian clergymen.

b. Baptisms. The rite of baptism is administered in accordance with the denominational laws which govern the chaplain's ministerial practice. All baptisms are reported to the Chief of Chaplains on DA Form 16–4 in accordance with provisions of AR 165–15. Authorized certificates of baptism (DA Form 16–3) are items of issue supplied through publications channels. See AR 165–40.

c. Confirmations. Where confirmation is administered by a denomination, the rite is performed in accordance with the church's laws and restricted to the chaplains of the churches concerned. Confirmations are not reported to the Chief of Chaplains, but may be included on the Chaplain Activities Report (DA Form 16–1).

d. Marriages.

(1) The chaplain in the solemnization of marriage must comply with the denominational practices of his church, directives

concerning military personnel issued by competent military authority (see AR 600–240), and the civil law of the place where the marriage occurs. In localities where the law requires a civil ceremony, the religious ceremony may not take place until the civil ceremony has been accomplished. Certificates of Marriage are items of issue through publications channels (see AR 165–40). A record of each marriage performed is submitted to the Chief of Chaplains on DA Form 16–4 in accordance with provisions of AR 165–15.

(2) Marriages in foreign countries at oversea stations are accomplished in accordance with Army and State Department policy as well as the general stipulations in (1) above.

e. Funerals. AR 165–15 requires chaplains to conduct or arrange for appropriate burial services at the interment of deceased members of the military service, active and retired, and for deceased members of their families upon request. The chaplain is responsible for the religious portion of the service, but should understand the military procedures well enough that he does not detract from its military or religious significance. Detailed instructions for conducting military funerals are found in AR 600-25, FM 22–5, and DA Pam 21–39.

24. Special Religious Observances

a. Holy Days. On certain days of the year, which are recognized by his denomination as having spiritual significance, the chaplain conducts appropriate religious services. Authorization for participation of military personnel is found in AR 165–15. All denominations to some extent observe days set aside by religious customs, traditions, tenents, or law. Certain of these days for Roman Catholics are called Holy Days and carry the same obligation of attending Mass as do Sundays. The Holy Days of the Jewish Faith are supported by centuries of traditional observance, and the majority of Jewish personnel will desire to attend religious service on these days. In accordance with their practices, Protestant denominations likewise observe certain special days of the Christian calendar.

b. Spiritual Retreats and Preaching Missions. Opportunities are provided at various times in the year by missions, retreats, or religious emphasis weeks to cultivate a more intense awareness of the individual's responsibility to God and the place that God should hold in the life of the individual. These exercises are generally planned on installation or organizational level and are conducted with the assistance of guest preachers. They are undertaken only with the consent of the installation or organization commander. To meet the need for the deepening of the spiritual life in oversea areas, religious retreat facilities are made available under command auspices in major theaters. Payment for services rendered in retreats, missions, and

for periods of religious emphasis will be governed by the provisions of AR 230–5, AR 230–10, and/or SR 210–50–50.

25. Denominational Coverage

a. The chaplain seeks to provide opportunity for each member of the command to receive the ministrations of his own religious faith in such a way and on such occasions as his denomination requires. If special denominational services are required by denominational law, the chaplain of those denominations serving in the Army must, in conscience, make the necessary arrangements for members of his own group in the area.

b. Because of the nature of military service, it may not always be possible to provide special denominational services for those who "desire" them. The press of time, difficulty of securing leaders, and the comparably small size of the group often may tempt the chaplain to discourage the denominational service. However, such circumstances do not excuse the chaplain from providing every worship opportunity that is required by denominational law for members of the command.

c. The services for the majority of the command, i. e. Roman Catholic Mass and the general Protestant service, will have the traditional hours of Sunday service at their disposal.

26. Auxiliary Chaplains

a. To the extent possible, the chaplain will accomplish religious coverage through his own personal services. Because of other duties, his own conscience, the rules of his church, or the fact that his ministrations may not be adequate or acceptable to certain groups, the chaplain is authorized within the limits of law, regulations, and directives, to enlist the ministry of others in the accomplishment of this mission. In order of preference, such assistance might come from (1) military chaplains of nearby units or other services secured with the concurrence of their commanders (par. 10, AR 165–15); (2) civilian clergymen including authorized auxiliary chaplains (AR 165–35); (3) nonchaplain military personnel; and (4) qualified civilian laymen. The ministry of all auxiliaries will be accomplished under the supervision of the chaplain. This supervision includes a careful check of the credentials of the auxiliary to conduct services, securing approval of the Commander for use of the assisting clergymen or lay representatives, orientation of auxiliary chaplains to customs and procedures of the military community, and providing necessary facilities for the performance of their duties. Provisions for the employment and payment of civilian clergymen for religious services are contained in AR 165–35 and SR 210–50–50.

b. Care should be exercised in choosing fully qualified religious ministers for conducting formal worship services. Where necessity

demands, lay leaders may be used to conduct devotions for groups of their particular religious beliefs, provided they have the endorsement of their religious denomination in writing and are closely supervised by the supervisory chaplain. Members of the laity are not to be expected, or requested, to conduct formal religious worship services at military installations. This is the role of the ecclesiastically endorsed clergyman.

27. Religious Census

In order to provide for the religious needs of all personnel, the chaplain requires information of the denominational representation of his command. The chaplain may take a religious census of his organization by obtaining, through the personnel officer, the religious preference entered upon each individual's qualification card, DA Form 24 for enlisted personnel and DA Form 66 for officer personnel. He may also obtain this information directly from the individual in the initial interview required by paragraph 3, AR 165–15. The chaplain maintains this information as a current file in his office. A religious census of dependents and authorized civilians under the care of the chaplain is authorized. Where large groups are involved, this census may be accomplished effectively by cooperation of all chaplains concerned.

28. Denominational Guidelines

The chaplain's spiritual authority to preach in public, to conduct religious services, to perform ecclesiastical rites, and to administer sacraments and ordinances is obtained in the ordination or commission given him by his church. The ritual and rules of his denomination are consequently his guide in these matters.

a. The chaplain conducts such services and rites as his denomination requires.

b. The chaplain may not be required to conduct any service or rite contrary to the laws and practices of his denomination.

c. The chaplain may officiate jointly in a religious service with a chaplain or civilian clergyman of another denomination, unless forbidden by laws and practices of his own denomination. Freedom of worship in our democratic way of life is recognized by the military establishment.

d. Each chaplain will exercise care and objectivity in selecting religious literature for display and distribution in chapel and day-room literature racks. While each chaplain is free to distribute publications which teach positively the doctrines of his denomination, he must be careful to screen out overt attacks on the beliefs and practices of other religious groups.

29. Attendance at Religious Services

Attendance at public religious services conducted by the chaplain will be open to all military personnel, dependents of military personnel, civilians living on military post, and persons authorized to visit the post. AR 165–15 authorizes commanders to excuse from duty personnel desiring to attend services, provided no serious interference with military training or duty is occasioned. This provision pertains to special religious services on or off post as well as regular Sunday, Sabbath, and Weekday services. In accordance with our traditional concepts of freedom of religion, AR 165–15 prohibits commanders from requiring compulsory attendance at religious services.

30. Dress for Religious Services

When vestments are required or permitted by the denomination which the chaplain represents, he may follow the practice of his denomination. If ecclesiastical vestments are not worn, the military uniform will be worn. The chaplain's scarf may be worn as a part of the vestments or the uniform of the chaplain while he is conducting religious services.

31. Publicity

Effective publicity is as essential in the chaplain's religious program as it is in civilian church. Some of the media available to chaplains are as follows:

a. Schedule of religious services as approved by the commander and announced by official media.

b. Tactful announcements prepared by the chaplain and distributed and posted in appropriate places.

c. The sounding of "Church Call" on posts and in units.

d. The display of the chaplain's flag on maneuvers and in the field to mark the location of religious services.

e. Rotation among units or organizations of responsibility for specific duties which contribute to the service such as ushering, providing special music, etc., may stimulate attendance. Such participation must not be allowed to assume the appearance of compulsory attendance (par. 29).

32. Patriotic Ceremonies

Patriotic ceremonies are customarily held on days of national significance such as Memorial Day, Independence Day, Thanksgiving, anniversaries of victories of arms, etc. These ceremonies may include the religious elements of invocation and benediction. However, they are not worship services and care should be exercised to exclude any emphasis which is strictly denominational in order to permit tri-faith participation when appropriate and possible.

Section II. RELIGIOUS EDUCATION

33. General

The chaplain has a responsibility to provide all personnel of the command the opportunity to grow in the spiritual life and to increase their knowledge of God. He does this by means of group and/or individual religious instruction. Many proved and established devices are available to assist him in this phase of his responsibilty. Sabbath/Sunday School or Catechism Classes, weekday study groups or prayer meetings, vacation religious schools, religious films, societies, fellowship and endeavor groups, and other allied activities provide occasions for religious instruction. The chaplain will exercise personal ingenuity and zeal to make the most of them.

34. Sunday/Sabbath Schools

The Sunday/Sabbath or Catechetical School is the core and heart of a good religious education program. It starts with the children at the earliest ages and includes the adult Bible Study Group. Techniques, procedures, and organizational plans to meet respective needs in this field are now best presented by the Unified Curricula. The released time program for religious instruction for public school children, which is in effect in many communities, can be conducted along the lines of the more familiar Sunday School program.

a. The Unified Curricula. An Army-wide program of religious education has been approved by the Chief of Chaplains. Programs have been developed for the three faiths by representatives of those faiths to provide a progressive curriculum for religious instruction throughout the Army. The protestant portion of the program is called "The Unified Protestant Sunday School Curriculum for Armed Forces." The Catholic portion formerly titled, "The Truth, The Way, The Life," is called "Religion and Family Life" and the Jewish portion, "Religious School Curriculum for Jews in the Armed Forces." Information regarding the three portions of the program may be obtained through the Office, Chief of Chaplains or the denominational sources involved.

b. Facilities. Religious education facilities throughout the Army are being expanded to meet the needs of the religious education program. It is the responsibility of the Post Chaplain (ch. 4) to plan, program, and budget for those facilities which will be connected with the Chapel Center (AR 415–31).

c. Organization of the Religious School. Staff and faculty for religious schools generally will be recruited from the officers, enlisted men, wives of civilian or military personnel, or other civilian personnel available. Those recruited for this purpose should have an interest in the program and should be willing to accept training and supervision. It is the responsibility of the chaplain to conduct a

teacher training program to qualify and assist his teachers in the effective and faithful performance of their task. In larger establishments, a chaplain may be assigned to primary duty as Director of Religious Education to provide general supervision and assistance to all denominations. Other large installations have hired a trained civilian Director of Religious Education.

35. Study Groups

Study groups are organized by the chaplain for the purpose of study, devotion, and prayer. The organization, program, and schedules of these group meetings will depend upon the objective for which they are formed. Some study or devotional meetings are scheduled as periods of intensive study, and are held each evening over a designated period of time. These meetings are useful in training teachers for the Sunday/Sabbath School and developing lay leaders for the chapel activity. Such meetings may be held once or twice, or even more times a week, over a longer period of time to cover a prescribed course of study. A desirable result of such group meetings should be an intensification of the individual's religious life and an increased fellowship among the participants.

36. Vacation Religious School

Vacation religious schools are usually held during the summer to complement the religious education program conducted throughout the year. They provide a purposeful opportunity for additional instruction, and the integration of religious principles into the life of the individual or group. The summer or vacation religious school is conducted in a relaxed manner, and combines recreation with study. The chaplain will discover that the time given to the careful planning and conduct of a vacation religious school returns rich dividends. Planning for the school involves: the setting of goals, the development of a program, tactful publicity, the ordering of materials, the recruitment and training of workers, and personal preparation by the chaplain in prayer and study.

37. Religious Films

The use of religious films can be of great assistance in carrying out a religious education program. The chaplain may be familiar with sources of suitable films. Rental charges may be paid from the Chaplains' Fund. An extensive series of religious films is available for use by religious groups from Army Central Film Libraries both in the United States and overseas. These and other films may be secured through usual requisitioning procedures. Regular announcements are made by supervising chaplains of the availability of films and the manner in which they can be obtained. Schedules may be established for the distribution of these films in an Army area or

oversea command to provide effective utilization throughout the Army or theater. The chaplain using films on the schedule must return them to the film library on the date indicated.

38. Group Activities

The chaplain must develop certain group activities to assist him in his work.

a. The choir and the altar guild are very necessary elements in his program. Assistance for these activities may sometimes be recruited from other male and/or female societies conducted as part of the chaplains' program.

b. In many assignments the chaplain may have the pastoral care of large numbers of dependents of military personnel. He may find it necessary and extremely helpful at such times to give thought to organizing the teen-age group, providing them with social and religious-recreational activities which may assist the young people to develop a pattern of useful and productive living. In this phase of his educational program, as in all his activities, the chaplain must ever remember that his primary mission is to promote religion and morality within the Army community.

Section III. PASTORAL CARE AND COUNSELING

39. General

The chaplain is the pastor and the shepherd of the souls entrusted to his care. He should come to the Army well schooled by his church and disposed by his prayer and discipline to fulfill the demands of his calling and to be sensitive in his generous response to individual need.

40. Visitations

Army regulations (AR 165–15) establish the responsibility for an extensive visitation program. If his personnel are sick or in prison, the chaplain will visit them. When men are at work, the chaplain will be with them in the field. He will share their hardships in combat. Though he is commissioned as an officer, custom of the service places no restriction on pastoral visitations. His troops should know him thus as truly having a care for them.

41. Interviews

People will come to the chaplain with their cares and their problems, because they expect to find in him a friend they can trust and from whom they may confidently seek help and guidance. The chaplain will guard carefully all matters given to him in confidence and will never violate, through weakness or the invitation of another, the trust that has been reposed in him. Even more than is expected of the rest of the men, he must guard his conversation.

42. Privileged Communications

AR 165–15 defines the official protection the chaplain enjoys in privileged communications. The Manual of Courts-Martial provides that *any communication* made to a chaplain in his capacity as a clergyman or spiritual confidant, or as a formal act of religion, by a person subject to military law, will be recognized as a privileged communication.

Unless this privilege is expressly waived by the individual concerned, the chaplain will not be required to disclose information received in this manner to an investigating officer, courts-martial, court of inquiry, or board of officers, nor in other proceedings where the testimony of the chaplain is otherwise competent and admissible. This right of "privileged communication" applies to written as well as oral communications.

43. Referrals

The chaplain, when personally unable to provide the help required, should refer the person to the appropriate agency which can assist him, such as the American Red Cross, Army Emergency Relief, Army Relief Society, Legal Assistance Officer, Inspector General, the Psychologist, or Psychoanalyst. He should maintain close liaison with those agencies, both in the Army and the civilian community, which can assist him in the pastoral care of his people. He should be on his guard against the all too human tendency to refer to others what he might well do himself. However, he will increase his effectiveness by directing his callers, when necessary, to offices of specialized help.

44. Counseling

Counseling has been developed as an exact and precise technique, and much has been written of the different theories and the use of each in given circumstances. For the chaplain, counseling is an extension of his pastoral care, his willingness to listen to the problems and cares of his people and to share with them his knowledge and experience in the hope of helping them. Comprehensive discussion of these principles and techniques are found in the DA Pamphlet on counseling. Some chaplains develop greater counseling ability than others, but all chaplains acquire, and are called upon to use, some skill in this important aspect of the pastoral ministry. Personal problems may become intolerable of solution without outside aid. As a counselor, the chaplain must be sure of the principles that make life meaningful. He must possess virtues that permit him to assist others in troubled places and lead them back to safety.

Section IV. CHARACTER GUIDANCE

45. General

The Character Guidance Program is outlined in AR 15–120. Materials to support it are contained in DA Pamphlets 16–5 through 16–10. The theme of the program DUTY—HONOR—COUNTRY is enshrined in the military tradition of the United States. The citizen is required to do his duty, to live in honor, and to serve his country. The aim of the Character Guidance Program is to develop in the individual a sense of personal, moral responsibility. It undergirds and supports the moral principles and objectives of the Code of Conduct and a recognition of the responsibilities and opportunities inherent in military service. To this end, formal instruction is given in the Army on certain basic principles out of which an individual may develop in his life real values and an acceptable standard of conduct. The guidance emphasis of the program is its insistence on the application of those principles to the various activities of the soldier's life. The Commanding Officer is primarily responsible for the Character Guidance Program. However, the chaplain should enthusiastically accept his responsibility as staff advisor in areas of religion and morality and should make his instructions effective. He diminishes the effect of his contribution, however, if he fails to encourage the support and coordination of all the command in implementing the guidance aspect of the program. Not only the Commander, but the Provost Marshal, the Special Services Officer, The Inspector General, The Judge Advocate General, the Surgeon, the Information Officer, and Personnel Officer, as well as the chaplain, are vitally interested in maintaining high moral standards and stamina in the troops.

46. Character Guidance Councils

The chaplain, in accordance with provisions of AR 15–120, may serve as a member of the Character Guidance Council at unit, installation, or command level.

47. Character Guidance Instruction

Character Guidance instruction is a training responsibility in the Army and is scheduled at regular intervals. The chaplain will be called on by the training officer to provide this instruction. His preparation will involve study and knowledge of the assigned topic, development of an adequate lesson plan, use of training aids and illustrations, and such other steps as may be necessary to make his presentation interesting and effective. It is the responsibility of a supervisory chaplain to insure that the chaplain's participation in the training program meets the requirements of the training officer and the stand-

ards for all Army instruction. The supervisory chaplain will require each chaplain under his supervision—

a. To be thoroughly conversant with the principles and methods of Army instruction (FM 21–6).

b. To audit Character Guidance instruction given by other chaplains when practicable.

c. To attend periodic training and/or briefing conferences held by the supervisory chaplain.

Section V. CIVILIAN COMMUNITY ACTIVITIES

48. General

The chaplain should play an effective role in all the activities of the civilian community which can contribute to the success of his work. He will be guided in this important phase of his program by the principles set forth in paragraphs 17 through 19.

Section VI. ADMINISTRATIVE ACTIVITIES

49. General

The chaplain's program of necessity involves a certain amount of administrative activity in support of his professional duties. At all levels of command, from the separate battalion to Department of the Army, the chaplain is designated as a staff officer. In the lower levels of command, administrative duties will require only a relatively small part of the time of the chaplain. At higher levels, administration may constitute the chaplain's major responsibility. Regardless of the amount of time devoted to this activity, administrative responsibilities must be meticulously and promptly discharged by the chaplain. Whether it is preparing his monthly report, writing a single letter, or making an involved staff study; thoroughness, care, and efficiency should characterize the administrative work of the chaplain. In the field of administration, the chaplain should know and carefully follow—

a. The staff organization of the Army and of his own command.

b. The SOP's of his own headquarters.

c. Basic regulations applying to Army administration.

d. His own professional responsibilities as outlined in Army Regulations, Service Regulations, Circulars, FM's, and TM's.

e. Staff procedures within which he must work to accomplish his primary mission. See FM 101–5.

50. Office Organization

Whether in garrison or the field, the chaplain should have a base of operations. Commanders are required to set aside a suitable place where the chaplain can perform his duties properly (AR 165–15). Normally, in garrison, chaplains will have an office in or adjacent to the chapel building. Here the chaplain will maintain files of corre-

spondence, rosters of personnel active in various phases of the religious program, and memorandum receipts for property and equipment issued to him. A complete and current Standing Operating Procedure, including an atomic SOP for the chaplain, should be maintained. The continuity of the chaplain's work at a station depends upon the records, files, and property inventory which he may leave for his successor. Classified material will be carefully handled according to instructions (AR 380–5). To make himself readily available to his people, the chaplain should schedule office hours during the week when the troops are free to visit him.

51. Correspondence

AR 340–15 also sets out the general procedures to be used in all correspondence. This will normally include letters to families of military personnel, civilian churches and clergymen, and letters of condolence and sympathy. Letters of condolence or sympathy should be sent through channels not later than 24 hours after notification of the death of a service member is sent to The Adjutant General. In no case, should such a letter be forwarded direct to the next of kin or should such letters precede the notification of The Adjutant General. The following are guidelines for letters of condolence:

a. Letters should present factual and accurate information and should be written with becoming formality and consideration for the family. Only known facts are to be reported.

b. The full name, service number, and organization of the subject deceased person should be given.

c. The description and date of the death as shown on the official report will be followed in writing the letter.

d. Gruesome and distressing details or derogatory remarks, needless to say, will be omitted.

e. Security requirements will be carefully observed.

f. Comment which might be or become a specific basis for a claim against the government, any agency, or individual, or indication of failure in responsibility, will be avoided.

g. Appropriate expressions of condolence and/or sympathy are to be included, along with the details of any memorial service which may have been conducted, and information of any sentimental and personal nature which may be of comfort to the family.

h. Where a line of duty investigation is pending, such as in a case of homicide or suicide, avoid mentioning circumstances involved, if possible.

52. Reports and Records

In compliance with AR 165–15, all active duty and auxiliary chaplains will submit a monthly report (Chaplain Activities Report, DA Form 16–1) in two copies, to the headquarters to which the

chaplain is assigned. Instructions for preparation of the report are given in AR 165–15. Further specific instructions to meet particular requirements may be issued by major command headquarters. Instructions for the preparation of the Chaplain's Record of Vital Statistics (DA Form 16–4) are included in AR 165–15. The chaplain may be required to prepare other reports by local or higher command directives.

53. Supply Responsibilities

The chaplain obtains required supplies through normal supply channels and in accordance with existing authorization and regulations. Supervisory chaplains will assist chaplains of subordinate units to obtain necessary items of equipment and supply. Policies and procedures on items of chaplain supply are formulated on the recommendations of the Chief of Chaplains by the Department of the Army. In general, supply activities are conducted in accordance with AR 165–40, AR 711–16, AR 735–5, SR 735–30–1, SR 735–30–10. Particular instructions regarding chaplain and chapel supplies and equipment are contained in AR 165–40.

a. Tables of Organization and Equipment (TOE). Tables of Organization and Equipment prescribe the organic structure of equipment of units which are normally not subject to frequent change. They also contain general information concerning unit equipment and designate publications in which these items are listed. Chaplain equipment here authorized is that needed for field operations and services.

b. Tables of Allowances. Table of Allowances 10–100 covers Quartermaster expendable items of supply for TOE units; TA 10–100–40 for Table of Distribution unit office supplies. Issues within the authorized allowances may be regulated by commanding officers and must not exceed quantities authorized. These allowances are not authority for automatic issue. Supplies are issued in accordance with positive requirements and are strictly confined to amounts necessary. They are dropped from accountability when used. Table of Allowances 20–93 designates equipment and allowances authorized for issue to posts, camps and stations. This table pertains only to chapel and chaplain equipment and supplies. Stock numbers for these items must be obtained from Quartermaster catalogues.

c. Stock Numbers and Item Description. Department of the Army Supply Manual 10–1–9900 and Supply Manual 10–5–9900 list items of ecclesiastical equipment, with stock number and item description.

d. Catagories of Supplies. Chaplain and chapel supplies are divided into two broad categories, standard and nonstandard. Standard supplies are those authorized for issue in appropriate

TA's and TOE's. Standard supplies are of two types, expendable and nonexpendable.

(1) Nonexpendable quartermaster items such as office equipment and field equipment are usually stored locally.

(2) Nonexpendable ecclesiastical items (class 9925) are listed in DA SM 10–1–9900. These items are stored in the Columbus General Depot and requisitioned through normal supply channels. These include altar furnishings, such as candlesticks, crosses, flower vases, etc.

(3) Nonexpendable quartermaster items not carried in station stocks are stored and issued by the Quartermaster Supply Officer, Columbus General Depot, and requisitioned through normal supply channels. These include such items as the electric and folding organs, chaplain's flag, hymnals, etc.

(4) Certain items of equipment, such as the chaplain's kit, are issued on special requisition by the chaplain. These are one-time issues and may be retained by the chaplain on completion of his tour of duty (AR 165–40).

(5) Expendable supplies such as office and janitorial supplies are issued through normal Quartermaster channels. Authorized allowances for expendable supplies are found in TA 10–100 and TA 10–100–40.

CHAPTER 4

THE POST CHAPLAIN

Section I. GENERAL

54. The U. S. Army Garrison

To provide religious coverage for Army garrisons in the United States, chaplains are assigned to garrisons on the basis of Tables of Distribution. Information concerning the responsibility for and details of preparation of Tables of Distribution is found in AR 310–42 and AR 310–43. Garrison chaplains have been generally known as post chaplains. The senior among the group is commonly designated the Post Chaplain. The following paragraphs suggest procedures which he will observe and programs which he will develop, in accomplishing his mission.

55. Guide Lines for the Post Chaplain

The post chaplain has an assignment involving a combination of administrative and professional responsibilities. As the staff chaplain of the commander, the post chaplain is responsible for the supervision of the entire religious program of the post. The discharge of this responsibility involves: organization of his section, the assignment of clearly defined duties to each member of his section, the establishment of required administrative procedures, organizational and functional charts, and the maintenance of an up-to-date chaplain SOP and an atomic SOP for the section. In planning and implementing the religious program, the post chaplain should know and observe correct procedures. Much will depend on his personal initiative, imagination, and insight into the nature and scope of his responsibilities. By demonstrating dependability, integrity, and zeal, by showing interest in the whole mission of the command, and by displaying a correct knowledge and careful practice of proper staff procedures, the chaplain will merit the confidence and support of his commander.

56. Relationships

a. The post chaplain is the pastor, but abuse of the pastoral relationship to gain favorable command action is an abuse of privilege. It is not likely to impress the commander favorably and is certain to make an unfavorable impression on other staff officers, who have no parallel approach to the commander.

b. The CONUS Army Chaplain, as the corresponding staff officer on the next higher level of command, has technical supervision over the post chaplain. The post chaplain keeps the Army chaplain in-

formed of all changes and developments at post level that may be of interest to him. Matters which require command action, changes in policy, or which involve the interests of other staff sections must be put into command channels. However, the post chaplain may seek advice and guidance of the Army chaplain on such matters through technical channels.

c. By technical channels (i. e. direct personal letter) the post chaplain also has ready access to the Chief of Chaplains (AR 165–15). However, in matters which concern the Army Chaplain, the post chaplain will send any communication to the Chief of Chaplains through the Army Chaplain.

d. Chaplains assigned to units commanded by the Post Commander come under the technical supervision of the post chaplain. The post chaplain cannot require the chaplain of a lodger unit to perform duties outside his own unit without having first obtained permission of the chaplain's unit commander.

e. Closely related to the post chaplain's contacts with unit chaplains is his relationship to unit commanders. A spirit of cooperation and service should characterize the post chaplain's relationship with lodger units.

Section II. RESPONSIBILITIES

57. Religious Coverage

The post chaplain in supervising the religious program of the command will coordinate the professional activities of all chaplains assigned to the garrison.

a. The post chaplain will be concerned with religious coverage for smaller religious groups which have a distinct requirement by Church Law and practice. In most cases, a General service will serve the needs of all members of such groups for the entire post. In the arrangement of such services, the post chaplain normally will do the following:

(1) Determine the religious law and practice of the group.
(2) Secure a suitable facility according to the needs of the group.
(3) Secure leadership for the group, if this is required, from military chaplains, civilian clergy, or qualified lay personnel.
(4) Request transportation to a civilian church, if this is the most feasible way of meeting the need for a service.
(5) Obtain appropriate publicity for the service.
(6) Assist men who require it to obtain permission of their commanders to be absent from duty to attend the scheduled service.

b. To provide complete religious coverage, he will plan a program to cover all units on the post which do not have chaplains assigned. This may be done by assigning individual chaplains responsibility

for the religious coverage of all units within a designated geographical area of the post. Such a program would be coordinated with the commanders of the units concerned and with other chaplains in the area. If sufficient chaplains were available, they might be designated to provide coverage for specific units. When a unit has an assigned chaplain, he will make arrangements for religious coverage of the unit. However, the post chaplain will be interested in knowing that this is being done and may be called upon to render needed assistance.

58. Religious Education

The post chaplain is responsible for coordinating the religious instruction program on the post. He should also secure adequate facilities for this purpose, such as classroom space, transportation (AR 58–30), etc.

59. Character Guidance

The post chaplain will coordinate with the training officer in supervising character guidance instruction for all post units. Generally, he need not be concerned with providing character guidance instruction for lodger units unless these units do not have assigned chaplains. The post chaplain will inspect character guidance instruction for which the Post Commander is responsible, and will recommend necessary corrective action in cases of deficiency or recognize outstanding performance. In the discharge of this responsibility, the chaplain should check the following:

a. The suitability of the location provided.

b. The suitability of the time schedule.

c. The percentage of unit strength in attendance, including reasons for low attendance.

d. Attitude and control of those in charge of the group.

e. Appearance and attitude of the instructor.

f. Quality of the instruction, including use of proper instructional methods, training aids, maintaining of attention, etc.

60. Personnel

a. The post chaplain must know the chaplain authorizations for the post and all post units. He will make appropriate recommendations concerning chaplain spaces in any revision of the TD (DA Pam 20–551). In coordination with G–1, he will take action to fill chaplain vacancies suitably. He may inform the Army chaplain through technical channels of any special requirements or qualifications which would affect the choice of a man to fill the vacancy.

b. The post chaplain will interview prospective chaplain assistants for his office and make recommendations on the awarding of the proper MOS. He may also make recommendations concerning the

training, assignment, transfer, or promotion of enlisted assistants within post units.

61. Monthly Reports

The monthly report of all chaplains (DA Form 16–1) assigned to the post or post units will be processed through the post chaplain's office. The reports will be checked for completeness, accuracy, and suitability of entries. The post chaplain may extract information from the reports for his future guidance but he will forward all reports and DA Form 16–4 as inclosures through command channels to the Army Headquarters. The Army Headquarters will forward all DA Forms 16–4 to the Chief of Chaplains as an inclosure to its consolidated report. See paragraph 17*c*, AR 165–15.

62. Training

In accordance with AR 165–15, the post chaplain will plan, coordinate, and supervise a training program for chaplains and chaplain's enlisted assistants.

a. The post chaplain will hold periodic meetings of all chaplains of post units to discuss various aspects of the Chaplain program. At these meetings, prepared papers could be given on subjects of common interest. Briefing sessions and critiques of character guidance instruction will be held. A program of on-the-job training, with personal supervision, will be developed for chaplains newly activated.

b. Reserve chaplains assigned for short active duty tours will receive training under supervision and not be used simply as temporary substitutes. In certain areas, the post chaplain may also be expected to coordinate Supplemental Summer Training for Reserve and National Guard chaplains. For this activity the Army chaplain will assign him specific guide lines and obligations.

c. The post chaplain should also encourage chaplains to participate in religious retreats or conferences of their church as a means of heightening their effectiveness and deepening their spiritual life.

d. The training of chaplains' enlisted assistants may follow the lines set out in the program under which they initially qualify for their MOS. This will include—

(1) Reading assignments in regulations and manuals on the chaplain's program, property and funds, and other related fields.
(2) Attendance at post schools for clerk-typist training.
(3) Attendance at training sessions for film projectionist.
(4) On-the-job training under experienced assistants.
(5) Study of current SOP of the chaplain's section and applicable policy directives of the post.

63. Funds

a. The current policy related to chaplain funds (nonappropriated) is that as few funds as possible exist on a post. This means that the post chaplain may be responsible for a centralized chaplains' fund which will receive its income from collections from religious services in all post units. If there are several funds, the post chaplain supervises their operation in coordination with the post comptroller. To discharge this responsibility satisfactorily, the post chaplain must know current regulations, be well versed in approved methods of fund and property accounting, and provide fair treatment of all denominational groups. When consolidated, they should contain separate accounts for specific denominational funds. Ordinarily, not more than one chaplain fund for each major religious faith (Protestant, Catholic, or Jewish) will be established for an installation, organization or unit.

b. The post chaplain should be a member of the central post fund council. This fund, intended to be spent for purposes beneficial to the personnel of a post, will often supply money for implementing operational phases of the Religious Program.

c. The post chaplain is responsible for the preparation of estimates and allotments of funds for religious activities not specifically charged to other agencies of the command. This may involve—

(1) Estimates of requests to be presented to Central Post Fund.
(2) Estimates for appropriated funds for chaplain travel and other expenses in connection with training conferences, retreats, auxiliary chaplains, schools, etc.
(3) Estimates of future needs for nonexpendable chapel and chaplains' supplies, related to budget preparation.

64. Logistics

The post chaplain is responsible to see that all chapels and chaplains have adequate supplies and equipment. He will recommend the assignment of chapels to specific units and will know the authorized allowances of all chapel and chaplains' supplies and equipment. Authority is found in TA 10–100 for expendable supplies and TA 20–93 for nonexpendable equipment. He will periodically inspect supplies and equipment to insure that they are adequate, properly used, and replaced as they fall below standards of usability. In the discharge of his responsibility in the area of logistic support, the post chaplain will maintain a property book and will insure the proper handling of all supplies and equipment (AR 165–40 and AR 711–16).

65. Public Relations

In time of peace, when the need and function of a large Army are not as obvious as in wartime, civilian relationships assume increased

importance. Because of the chaplain's church relationships, his training and experience in meeting people and in public speaking, the commander will frequently call on him for activities in this field. See paragraph 4*b*, AR 165–15, and paragraph 48 of this manual.

66. Central Planning Board

The post chaplain should be a member of the Central Planning Board of the post. This provides him early information on plans for construction so that plans for proper chapel construction may be included in the first stages of overall planning.

67. Army Program System

The post chaplain will be expected to put the chaplain program within the framework of the Army program system. The post or installation is normally the unit for which program goals are established. A program goal is the standard established by a major command as the desired level of accomplishment. There are three phases in programing. The first, called development, includes initial planning, setting of goals, preparation of documents. The second, execution, is the plan put into operation. The third, review and analysis, is a study of the results. The present reporting system for chaplain activities using DA Form 16–1, Chaplain Monthly Report, was devised to give an accurate measure of chaplains' accomplishments. The post chaplain is responsible, in most instances, for the first consolidation of the reports of individual chaplains which indicate whether or not established goals have been met. The post chaplain, on the basis of this knowledge, must then determine the reasons either for failure to meet the goals or for exceeding the goals. In the first case, corrective measures must be instituted. In the second, consideration must be given to the possibility that the goal set was too low. With this insight the post chaplain may supply accurate information to the Army chaplain so that he in turn can meet his programing responsibilities.

68. Lodger Units

The term lodger unit is used to identify a unit physically located on a post but not commanded by the post commander. Lodger units are logistically supported by the post. The post chaplain will establish and maintain liaison with the lodger unit and make every effort to cooperate with them and integrate their program into the overall religious program of the post.

Section III. FACILITIES

69. The Army Chapel

a. The commander will provide equipment, facilities, and transportation to enable chaplains to perform their duties effectively. The

senior chaplain using a chapel is responsible for all government property pertaining thereto, including the building itself. When a chapel is closed, the responsible chaplain transfers responsibility for custody of building and fixtures to the post engineer. The maintenance of chapel buildings and permanent fixtures is the responsibility of the engineer (AR 420–10). Custodial services for the Main Post Chapel will ordinarily be provided from R. and U. funds (AR 420–81). Housekeeping functions, such as heating and maintenance of grounds in other chapels, are generally the responsibility of the using organization. Structural changes in chapel buildings are the responsibility of installation commander (AR 420–10).

b. Approval by the installation planning board is the first necessary step to make construction of a chapel facility a part of permanent post construction program. The type of chapel construction requested will be based on AR 415–31 and the planned total installation population. Separate buildings are not normally authorized where the total population is less than 300.

c. Appropriated funds may be programed and used in equipping and refurbishing chapels where justifiable need exists. Nonappropriated funds may be used to augment appropriated funds. Correct procedure in setting up a chapel equipment program would involve: Ascertaining life expectancy of the facility, determining what items need replacement, and requesting funds through command channels.

d. Use of Chapels. Chapels will be used solely for religious and allied purposes. A chapel constructed with public funds will be designated by its location, by a number, or letter, or by the name of the installation or unit using the building. It will not be named for any person either living or dead, nor will it be designated by any name or term having a denominational connotation. Religious symbols and items of equipment having denominational significance will be so installed that they may be removed or covered when not in use by the denomination or group concerned. Chaplains will not solicit funds outside the military service for chapels on military installations except in cases specifically authorized by the Secretary of the Army. Auxiliary buildings or rooms should be allocated by the commander according to the need for educational, cultural, or social activities which are a part of the total religious program. The senior chaplain of an installation, unit, or organization is responsible for coordinating the use of chapel so that chaplains of all units and organizations and all denominations using it have ample time and opportunity for such religious and allied activities as will insure an adequate religious program and maximum use of the building.

70. Organs

The proper use and care of field and installed organs is the responsibility of the chaplain. The use of electronic organs should be

limited to qualified personnel and the organ should be locked when not in use. Responsibility for repair and maintenance of organs is set forth in AR 165–40. Responsibility for moving an electronic organ is given to the Post Engineer. See TM 11–4703. Reed organs must be kept dry and free from dust. Their repair and maintenance is a command responsibility. See TM 10–750.

71. Transportation

Chaplains assigned to the post, or to units which do not have organic transportation will be furnished transportation from the post motor pool. The post chaplain, in coordination with the transportation officer, will survey the need for vehicles on permanent dispatch to chaplains. He will submit requests and justification for such vehicles and will exercise staff supervision over their use. Additional on-post transportation for individual chaplains will be on a one-trip dispatch basis in accordance with post transportation policy. The post chaplain will screen and coordinate chaplain requests for off-post dispatch of vehicles. He will request, and exercise staff supervision over the use of buses for chaplain activities as authorized in AR 58–5. Chaplains assigned to units which have organic transportation normally will be furnished necessary transportation by their unit.

CHAPTER 5

THE CHAPLAIN IN SPECIAL ASSIGNMENTS

Section I. PERSONNEL CENTER

72. General

Personnel centers are Table of Distribution units. The chaplain authorization for each center will be contained in the TD and will vary with the size of the center (DA Pam 20–552). The two operations in a personnel center in which chaplains will be most active will be the Reception Center and the Transfer Station.

73. The Reception Center (AR 612–10)

A reception center is a place where newly inducted personnel and recruits are examined, classified, equipped, immunized, and assigned. The reception center is often the first contact which men coming directly from civilian life have with the Army. Normally, an inductee will not remain in the reception center longer than three or four days. The chaplain's program at a reception center usually includes:

a. Orientation and Interview. These are an integral part of the overall program of orientation given to the new men as soon as possible after their arrival at the reception center. The chaplain should never permit this activity to become routine. The men are new and impressionable. This is their first contact with an Army Chaplain. He can influence their attitude toward religious activity and chaplains in a way that may well last throughout their military career. In this interview, the chaplain might indicate his position as a volunteer in the army, speak of his insignia and his usual location, the service he is prepared to offer soldiers, and the opportunities that the chapel program offers the soldier for worship, education, and personal growth. He might describe the services offered by the chaplain to the men during their stay in the reception center and will speak briefly of the opportunities inherent in their Army service.

b. Religious Services. A complete program of religious services should be offered. The permanent congregation will be made up of the cadre of the personnel center and may be small, but the spirit engendered by a complete religious program will permeate the activity of the center and beneficially affect the work.

c. Counseling. Sometimes, men passing through a reception center have problems attendant upon their separation from home. The chaplain will be on the lookout for such men and go out of his way to furnish guidance. The chaplain will make it clear that they are welcome to come to him and will counsel them as best he can in

the short time he has with them concerning the ultimate adjustment of their situation.

d. Pastoral Care of Cadre. The chaplain of a personnel center has the responsibilities of a unit chaplain towards permanent party personnel of the center. His program for the transients will not excuse neglect of the permanent party and their dependents.

74. The Transfer Station (AR 635–61)

A transfer center is an activity established to effect the transfer of personnel to the Army reserve or the separation of personnel from the military service. It is similar to a reception center in that it is composed of a relatively small permanent party and an ever-changing group of men reassigned or being separated. The chaplain's program at a transfer station will be similar to that in the reception center, but will be geared to the needs of men contemplating either reassignment or separation. An orientation by the chaplain is usually included in the processing schedule at a transfer station. In this orientation, the chaplain's remarks will be appropriate to the occasion and helpful to the individual.

Section II. THE CONFINEMENT FACILITY CHAPLAIN

75. General

The chaplain in a confinement facility is concerned with soldiers whose violations of military law have been serious enough to bring about confinement. Prisoners in confinement should always be recognized as a collection of individual cases rather than a group. The chaplain, primarily concerned with individuals and their spiritual welfare, will find in a confinement facility abundant opportunity for the fulfillment of his primary concern as a chaplain and clergyman. He should be the foremost exponent of rehabilitation and should be familiar with the following information:

a. Types of Confinement Facility.

(1) *Post stockade.* A post stockade is a confinement facility located on a military post. It is used for prisoners awaiting trial and for prisoners who have been sentenced to short periods of confinement.

(2) *Disciplinary barracks.* A disciplinary barracks is the designation of the United States Army Disciplinary Barracks, Fort Leavenworth, Kansas, established by an Act of Congress or Branch United States Disciplinary Barracks established as needed by the Secretary of the Army. Usually only Army and Air Force prisoners who have been sentenced by a general court-martial are confined here.

(3) *Federal institutions.* Any penal or corrective institutions under the jurisdiction of the Attorney General of the United

States, such as the United States Public Health Service Hospitals at Lexington, Kentucky, and Fort Worth, Texas, and St. Elizabeth's Hospital, Washington, D. C. Military prisoners of certain types are confined here. Military chaplains are not assigned to such institutions.

(4) *Rehabilitation training center.* A rehabilitation training center is a major confinement facility with the principal mission of retraining military prisoners for restoration to duty. Such institutions are particularly active during times of national emergency as a means of conservation of manpower. They seek to return to duty as large a percentage of prisoners as possible.

(5) *Hospital prisoner ward.* A portion of a hospital set aside for the confinement of military prisoners while undergoing medical treatment is known as a hospital prisoner ward. The ward is operated by medical personnel in all matters pertaining to medical care and treatment and operates under the direction of the confinement officer in all matters relating to the security of the facility and the custody and control of the prisoners confined therein. Chaplain coverage is usually provided by the hospital chaplain.

b. Organization of a Confinement Facility. In addition to the normal military positions of commander, executive officer and staff, a confinement facility such as a disciplinary barracks may have a number of officers concerned solely with correctional functions. Among these, and in addition to the chaplain, would be:

(1) *Supervisor of prisoners.* This officer is given the responsibility for general supervision of prisoner custody, control, and activities.

(2) *Classification officer.* This officer is concerned with the assembling and presenting of data to classification boards for their use in determining the prisoner programs as to custody, quarters, academic, vocational and military training. His duties include work assignment, special programs, and the rendering of recommendations for disposition through restoration to honorable duty, remission of sentence, and parole or transfer to another confinement facility.

(3) *Education and training officer.* He is primarily concerned with the education and vocational training of prisoners.

(4) *Medical personnel.* These people assist in the classification, rehabilitation, diagnosis, and treatment of prisoner personnel as required.

(5) *Employment personnel.* These people are responsible for the work program of the prisoners. The administration of a post stockade may not have all or any of the above assigned

positions, but in effect, the same effort is made. The post commander has responsibility for the post stockade. He usually delegates immediate authority for its operation to an officer called the confinement officer who directly commands the operation of the stockade under the staff supervision of the installation provost marshal.

c. Classification of Prisoners. See AR 633–5. Prisoners are classified as to their status: detained, officer, adjudged, or sentenced. A prisoner brassard is worn on the clothing, so that this classification can be determined on sight. Prisoners may also be classified for administrative purposes in accordance with the degree of custodial supervision required—minimum, medium, and maximum.

d. Prison Functions and Terms.

(1) *Abatement of sentence.* The administrative shortening or abatement of a sentence is commonly called time off for good behavior.

(2) *Clemency.* Modification of punishment as a result of sentence review by higher authority. Clemency includes parole.

(3) *Parole.* A form of conditional release from confinement under supervision.

(4) *Close confinement.* The confinement of prisoners away from the main prisoner group in special quarters, under constant custodial supervision for administrative or disciplinary reasons.

(5) *Disciplinary segregation.* Close confinement of prisoners as a method of discipline against misconduct or infractions of rules or regulations of the confinement facility.

(6) *Administrative segregation.* Close confinement of prisoners for purposes of control, safekeeping, prevention of injuries to the prisoners or others, or for other administrative purposes.

(7) *Rehabilitation.* The word summarizes the desired end of confinement. The Army policy is—

Army confinement facilities will be operated on the basis of providing corrective treatment for prisoners rather than punitive confinement. Corrective treatment includes necessary provisions for administration, housing, feeding, clothing, medical and religious services, and custody and control measures. It also includes programs consisting of vocational, academic, and military training, useful work, counseling, individual and group therapy, and recreation. The ultimate goal of the correctional treatment program administered in Army confinement facilities is to return as many prisoners as possible to honorable military duty, and when circumstances preclude this disposi-

tion, to return the individuals to civilian life as useful citizens.

76. Assignment of Chaplains to Confinement Facilities

Chaplains are assigned to disciplinary barracks in accordance with authorized Tables of Distribution. Chaplains are appointed to post stockades by the post commander, and this assignment may be an additional duty but will be confirmed in a written order. AR 210–181 requires the appointment of a chaplain for even the smallest confinement facility.

77. The Chaplain's Program in a Confinement Facility

Although planned primarily for the prisoners, the chaplain's program must include the staff of the installation.

a. The providing of worship facilities for religious services in a confinement facility is the responsibility of the commander, AR 165–15. In his religious services, the chaplain need not remind his congregation of their status as prisoners. His efforts should be characterized by love, maturity, and devout spiritual guidance. Provisions for custody of prisoners will be arranged by the confinement officer. Care should be exercised toward the place of worship in a confinement facility to insure dignity, cleanliness, attractiveness, and the equipment required to create an atmosphere of worship. In particular cases where individual prisoners may not be permitted to attend a chapel service, the chaplain may be able to provide a special ministry.

b. Religious Education. The confinement facility chaplain has many opportunities to conduct religious education activities, either in groups or with individuals. Prisoners have unoccupied time, and religious education has a definite contribution to make to rehabilitation.

c. Character Guidance. Character guidance instruction is a part of the training schedule. The regular character guidance instruction will be used but the chaplain should exercise ingenuity to adapt the material to the situation so it will be a challenge to the prisoners to gain beneficial insight and improve themselves.

78. Pastoral Care

A soldier in confinement needs the chaplain, but often is most stubborn in his refusal to acknowledge the need. To some extent, this may be due to the association in his mind of the chaplain with the authority that has imposed restriction on him. The chaplain must be sensitive to this fact and proceed confidently in asserting his care as a pastor. The personal concern, courage, and faith of the chaplain should characterize all his dealings with the prisoners who look to him for moral leadership.

a. The chaplain should refrain from offering legal advice or opinion to a prisoner, and should not agree or disagree with him on the details of his case.

b. The chaplain should never express judgment to a prisoner about the merits of his case or the decision of his courts-martial. If the chaplain discovers reason for thinking that there has been a miscarriage of justice in a case, he should present his findings through proper military channels.

c. The chaplain in his pastoral relationship must achieve a happy balance between loyalty to the prisoners as persons, and loyalty to authority between his sense of duty, and his natural inclinations. Privileged communications must be held inviolate, unless the prisoner consents to their disclosure.

d. The chaplain must never allow any prisoner to exploit his friendship. He must at all times carefully observe prescribed measures for custody control.

e. In correspondence concerning prisoners, the chaplain will be brief, exact, prudent, and just. Letters to relatives of prisoners will be written only with the consent of the prisoner. When the prisoner refuses to write to his relatives, and will not authorize the chaplain to write, the chaplain may draft a memorandum to that effect, have the prisoner sign it and make it part of the prisoner's personal file. All correspondence by the chaplain should be undertaken with a view to helping the prisoner and his relatives appreciate the reasons for the confinement imposed and effect the desired rehabilitation.

79. Administrative Responsibilities

a. The chaplain may be asked to make recommendations on behalf of prisoners to clemency or parole boards. He may be invited to express an opinion on the probability of restoration in the case of individual prisoners. It is expected that the chaplain will always be fair, forthright, and honest. Thus, his recommendations and his reports will merit respect and be helpful to prisoners who need and deserve his support and assistance.

b. The chaplain will coordinate his program with the staff of the confinement facility to secure the most effective measure of support.

Section III. THE HOSPITAL

80. General

The chaplain should be conversant with the provisions of FM 8–5 and FM 8–10 concerning the types and organization of hospitals and the chaplain authorizations for each. When more than one chaplain is assigned, the senior is usually designated as the staff chaplain and the others are authorized in the professional services section of the TOE on TD. Hospital chaplains have responsibility and must exer-

cise care for all persons, staff, and patients connected with the hospital. The chaplain will be acquainted with the particular requirements of his assignment.

a. The hospital staff are professional or trained personnel.

b. The mission of the hospital takes priority.

c. The patient load varies.

d. The hospital duty day is 24 hours. Mutual respect between the chaplain and the members of the hospital staff will promote a cordial relationship that will render easy and pleasant coordination on matters of patient care.

81. Patient Care

Hospital chaplains are authorized on the basis of the number of patients the hospital is capable of treating, usually stated as bed capacity. This emphasizes that the hospital chaplain's primary responsibility is to provide an adequate religious program for the hospital patients. This responsibility involves providing worship opportunities and pastoral care. Other aspects of the chaplain's program will be provided as the situation permits.

a. A complete program of religious services will be provided. The chaplain will secure such aid as may be required to accomplish this goal. If a Jewish chaplain is not assigned to the hospital and a Jewish auxiliary chaplain cannot be obtained, a qualified Jewish layman, military or civilian, may be called for assistance. If the hospital is located on or adjacent to a military post or garrison, a requirement for denominational coverage may be coordinated with the post chaplain. Chapel services will be scheduled to fit as conveniently as possible the working schedule of the hospital. In scheduling a service, consideration will be exercised for the particular requirements of the patients as convalescent, ambulatory, wheel chair patients, etc. Ward services or bedside services should be conducted with becoming dignity and privacy. Religious services over the hospital closed circuit radio should be developed to meet the general need for comfort, reassurance, and faith. His program of religious services must be well publicized for maximum effectiveness.

b. The hospital chaplain generally finds a ready acceptance as a pastor with patients. They have time to think and talk. Their usual contacts and daily associations are absent. They find themselves in a situation which often is new to them and sometimes disturbing. The chaplain who is interested, prudent, and understanding will be welcomed as a friend and will develop a busy and rewarding ministry in a hospital assignment.

82. General Guidance

a. The chaplain should establish a regular schedule of ward visits and follow it faithfully. His visit to a ward need not be long unless

a particular need presents itself. Always, on entering a ward, the chaplain will contact the nurse, or doctor, in charge. Apart from the courtesy involved this is the most effective way for him to discover any routine circumstance on the ward that may be of particular concern.

b. The chaplain will be friendly and make himself generally available to all patients, giving priority to those who require his immediate ministry.

c. In his care for the various types of patients, i. e. new patients, seriously ill, preoperative, post operative, psychiatric, etc., the chaplain will be guided by hospital policy, the counsel of doctors on the staff, the spiritual welfare of the patient and his own prayerful judgment.

d. The customary hospital courtesies should be carefully observed by the chaplain. He should be quiet, respectful, and thoughtful.

e. The chaplain should welcome other chaplains or members of the civilian clergy who may visit the hospital, so their ministry may complement his own. Often they may seek the chaplain in locating the patient they desire to visit.

f. In his relations with families and friends of a patient, the chaplain will be discreet, tactful, and friendly.

83. Combat Casualties

a. The principles of pastoral care for casualties in combat are the same as for patients in a hospital. The chaplain should know what he can and cannot do to aid the physical comfort of the patient. His primary concern must be the reassurance and spirtual strength he may bring to the man in pain.

b. To further assist the chaplain in the hospital, the ministrations performed by the chaplain at the battalion aid stations, collecting station, or the clearing station will be indicated by abbreviations. The appropriate abbreviation entries will be entered on the top of the Emergency Medical Tag (DA Form 8-26) in the blank space just above that provided for the name and Army service number as follows:

Code

R—Religion: indicate if it can be ascertained, specific denominational affiliation; if not, C, P, J, X, or Y (Reference AR 606-5).

CON—Absolution granted.

HC—Holy Communion administered.

EXU—Extreme Unction administered.

ADM—Administered to by Chaplain: to be used for all other faiths to which code is not applicable.

84. Administrative Duties

In carrying out his program in a hospital assignment the chaplain will assist and will depend on many people.

a. He must work in close cooperation with both the professional and administrative staff of the hospital.

b. He must be in contact with various agencies for the benefit of patients, e. g., Red Cross, Social workers, etc.

c. He should coordinate with unit chaplains regarding men of their units who are in the hospital.

d. He will communicate with families of patients in matters of particular concern.

e. He secures command approval for his use of the hospital closed circuit radio system, use of day rooms, and other facilities required for his program.

f. He administers character guidance instruction for the members of the hospital detachment.

Section IV. THE TRAINING CENTER

85. General

The training center introduces the soldier to Army training. It is here that the soldier makes his first major adjustments to military life and receives his basic military training. During his basic training, the trainee develops impressions, attitudes, and habits which will largely influence his military career. The training center chaplain through his religious program develops and contributes to the religious habits and practices of the soldier. The chaplain should consider himself as a member of the training team.

86. Chaplain Authorizations

A training center is generally set up under a table of distribution, and the chaplain positions are authorized therein. The personnel strength of the cadre of the center is based on the number of personnel to be trained at the center. Chaplain authorization for the center is guided by the provisions of AR 310-43. When a number of chaplains are authorized at a training center, the senior is usually designated as the Training Center Chaplain. All others will be either attached or assigned to the separate training units of the center for duty.

87. Relations With Post

The chaplain in a training center will be guided by the command relationship existing between the center and the post. If one commander commands both and his staff has a joint responsibility, the senior chaplain may be both post and training center chaplain. The post will provide support for the training center. The chaplain will observe the usual command and technical channels in obtaining the support he may require.

88. Training Responsibilities

The chaplain at a training center should be zealous to make his full contribution to the moral and spiritual development of the trainee.

a. In the orientation program the chaplain should outline the religious program at the center, encourage the men to participate in it, and assure them of his willingness to assist them in making this period a most profitable one in their lives.

b. Following the orientation, the chaplain is usually given opportunities for a group interview with the new soldiers. See AR 165–15 and AR 15–120. At this time, the chaplain should request each man to fill out a prepared file card to include such information as name, next of kin, home address, date and place of birth, unit, religious affiliation, education vocation, talents, pastor's name, marital status, leadership experience, and a space in which a personal interview with the chaplain may be requested. The chaplain of the trainee's faith is given this card and may be followed up by personal contact and a letter to next of kin or pastor.

c. Character guidance instruction is prescribed for all basic trainees. The chaplain should be well prepared and present his material effectively. The chaplain's instruction in character guidance should be a high point in the training program.

d. The training center chaplain may assist in the selection of potential chaplains' enlisted assistants. He will supervise their training in accordance with policies and procedures directed by the Chief of Chaplains and the USCONARC chaplain.

89. Office Hours

The training cycle is perhaps the busiest, and most completely occupied time in a soldier's life. It is inevitable that the chaplain in a training center will be busy. However, it is important that he schedule regular office periods during off duty time, i. e., evenings during the week, when the trainee may come to see him for guidance, instruction, and assistance.

Section V. ARMY TERMINAL CHAPLAINS

90. Status

The Army Terminal Chaplain is primarily an administrative chaplain whose duties stem from the mission and function of the Army Terminal. An Army Terminal is concerned with shipping and receiving personnel and supplies in support of an oversea operation. The assignment of a chaplain is authorized in the table of distribution.

91. Responsibilities

Normally, the terminal chaplain will have responsibility for supervision in all matters pertaining to chaplain supply and will exercise

concern in chaplain matters pertaining to embarkations or debarkations.

a. Chaplain Supply. The tendency at present is for the Army Terminal Chaplain to have little to do with the shipment of the standard items of supply. The final determining factor in this area is the method of handling chaplain supply used in the oversea theater supported by the Army terminal.

b. Embarkations and Debarkations. The Army Terminal Chaplain is often in a position to assist people and will do so within the limit of his resources and responsibility.

92. Relationships of the Army Terminal Chaplains

The Army Terminal Chaplain will have the usual staff relationships in his own headquarters. One of his principal points of coordination for the procurement of nonstandard items of chaplain supply will be with the purchasing and contracting office of the terminal. He will receive guidance from and advise the Office of the Chief of Chaplains in matters concerning supply policy and funds for procurement. He will provide the maximum technical assistance to the chaplain in the oversea theater responsible for chaplain supply. He also will have liaison with the MSTS Navy Port chaplain responsible for the assignment of transport chaplains.

CHAPTER 6

THE ZONE OF INTERIOR ARMY CHAPLAIN

Section I. ORGANIZATION OF THE CHAPLAIN SECTION

93. Authorization and Assignment

The personnel strength of the ZI Army Headquarters is established by table of distribution. Normally, the chaplain section in the Headquarters is authorized three chaplains, plus enlisted assistants and civilian clerical help. The ZI Army Chaplain will organize the chaplain section and assign duties to each member of the section to achieve the most effective accomplishment of his mission.

Section II. RESPONSIBILITIES

94. Personnel

The ZI Army Chaplain will effect required coordination with appropriate staff officers on all matters pertaining to chaplain personnel. He may confer with the Chief of Chaplains through technical channels on the chaplain problems in the Army area. However, he will inform the G–1 of Army and direct through channels all matters concerning policy or situations involving command action. He will maintain current rosters of all Active Duty, Reserve, and National Guard chaplains in the ZI Army area.

95. Training

The ZI Army Chaplain will direct and supervise a continuing program of branch training for all chaplains, Active Duty and Reserve components, and for chaplains enlisted assistants, at training centers, within the Army. This training program will supplement, generally, the resident courses of the U. S. Army Chaplain School and present specific directives given by Department of Army or USCONARC.

a. For regular Army chaplains and all other chaplains on extended Active Duty, the ZI Army Chaplain will usually plan to—

(1) Conduct one or two chaplain training conferences a year for post and supervisory chaplains within the ZI Army area. Plans to secure necessary funds must be made well in advance of scheduling the conference.

(2) Initiate and supervise on-the-job training for chaplains at unit and post level. Such training involves:

(*a*) Personal conferences of post and division chaplains with the Army chaplain.

(*b*) Personal observation and supervision of unit chaplains by their immediate supervisory chaplains.

(*c*) Rotation of assigned duties among chaplains at post level.
(*d*) Prescribed reading of pertinent regulations.
(*e*) Chaplain training conferences at post and division level.

(3) Support the U. S. Army Chaplain School Training Program by disseminating information to all chaplains within the ZI Army concerning dates and types of resident and nonresident courses being conducted by the U. S. Army Chaplain School and qualifications and methods of selection of students for enrollment.

(4) Initiate a policy requiring all chaplains at training centers and in training divisions to attend the Instructors' Course (Methods of Instruction) given for officers at their station.

b. For Reserve Component Chaplains, the ZI Army Chaplain will—

(1) Actively cooperate in the program of USAR schools and maintain liaison with chaplain branch schools and departments by correspondence and a monthly news bulletin to keep them informed about new developments in the chaplaincy. He will furnish the school Commandant with names of reserve chaplains who are eligible for enrollment and are located in the vicinity of USAR schools and will establish a program for recruiting eligible chaplains in the USAR school program for branch training.

(2) Promote the enrollment of civilian component chaplains in extension courses at the U. S. Army Chaplain School by corresponding with them and by including extension course training on the agenda of all reserve chaplain training conferences and meetings sponsored by the ZI Army Chaplain.

(3) Insure that provision is made for USAR chaplains assigned to Reserve Troop Program units, and National Guard chaplains, to receive branch training during their 15-day period of active duty as provided in AR 135–318. In the discharge of this last responsibility, the ZI Army Chaplain will—

(*a*) Obtain advanced information, through G–3 Army, on the dates and places where Reserve units will be trained within the ZI Army period. He will share this information with the Supervisory Chaplain at each installation, who will then be charged with conducting the required training.

(*b*) Visit and inspect Reserve component chaplain Active Duty Training at the designated training centers.

(*c*) Provide a program of training for mobilization designees assigned to ZI Army Headquarters.

(*d*) Supervise training of chaplains in the National Guard. Generally, the National Guard of the various states conforms to training standards and program established by

the Department of the Army, including the provisions of AR 135–318. The ZI Army Chaplain can support the training of National Guard Chaplains by—

1. Furnishing the State Adjutants General and the Senior National Guard Chaplains in each state information on the available training opportunities.

2. Personal visits to the State Adjutant General and to Headquarters divisional units of the National Guard.

3. Visiting chaplains of the National Guard during annual Unit Field Training.

c. The program for training chaplains enlisted assistants at training centers is supervised by the ZI Army Chaplain as directed by CGUSCONARC. The ZI Army Chaplain will maintain liaison with the senior chaplain at training centers to insure a satisfactory accomplishment of this program. In addition, he will encourage post and division chaplains to provide supplemental on-the-job training for their enlisted assistants.

96. Character Guidance

The ZI Army Chaplain will vigorously support all phases of the character guidance program, but will exercise particular concern for the chaplains' participation in the program. He will inform all chaplains in the ZI Army of training material, aids, and methods pertinent to the presentation of character guidance instruction. He will audit character guidance instruction during staff visits and encourage periodic chaplain conferences at post level with a view to improving character guidance instruction presented by the chaplain.

97. Logistical

The ZI Army Chaplain will be concerned with the adequacy and proper maintenance of supplies, equipment, and chapels at all installations in the ZI Army area. He will conduct periodic inspections and staff visits to insure that all chapels are attractive and worshipful. He may assist installation chaplains to secure grants from the Army Central Welfare Fund for chapel improvements that involve larger expenditure of funds than are available at the local installation. The ZI Army Chaplain will ask to be on the Master Planning Board at Army and will take steps to insure the inclusion of chapels in master plans for construction. He will review all requests from installations for items of ecclesiastical equipment supplies in excess of authorized allowances before they are forwarded to the Chief of Chaplains. The ZI Army Chaplain is authorized to declare any issue items of ecclesiastical nature unserviceable and to recommend that it be replaced. The ZI Army Chaplain may be required to submit estimates for chapel and chaplain supplies and equipment on the basis of the

information secured from subordinate units. He consolidates programing of the chapel beautification program for the ZI Army. He also serves on the Army Command Welfare Fund Council and may submit to the council information concerning funds required by installation chaplains for chapel improvement.

98. Chaplain Monthly Reports, DA Form 16–1

The ZI Army Chaplain will set a date for submission of the Chaplain Activities Report to ZI Army Headquarters. Supervisory chaplains will submit a consolidated DA Form 16–1, together with DA Forms 16–4, submitted by chaplains of subordinate units to arrive by the deadline date set by ZI Army. The Chaplains Monthly Report is submitted and returned for correction, if necessary, through command channels. A minor error which has no significance in the evaluation of the report may be corrected by the ZI Army Chaplain. Notification of the correction may be sent to the reporting chaplain through technical channels. For his own guidance and assistance in making appropriate recommendations to the ZI Army Commander, the chaplain may extract information from the consolidated reports of chaplains' activities in subordinate units. Chaplains' activities reports received at ZI Army will be consolidated and reviewed and analyzed in the light of the programed objectives of the Army. This consolidated report will be forwarded from Army to the Chief of Chaplains together with all attached DA Forms 16–4.

99. Information Bulletins

The ZI Army Chaplain may prepare and distribute a monthly bulletin or letter to all chaplains on duty within the ZI Army. This bulletin or letter contains information of value to chaplains in their work and keeps them informed of the policies which the ZI Army Chaplain desires to put into effect.

100. Auxiliary Chaplains (AR 165–35)

The ZI Army Chaplain reviews reports from installations on the utilization of auxiliary chaplains. He should maintain a current roster of auxiliary chaplains available within the Army and should include them in any general correspondence sent from his office.

Section III. RELATIONSHIPS

101. General

The ZI Army Chaplain exercises all the usual staff procedures required at a major command Headquarters. His activities will be supervised and coordinated by the Assistant Chief of Staff G–1. Routine matters may be handled directly with appropriate staff sections.

102. Technical Channels

The ZI Army Chaplain may deal directly with the Office of the Chief of Chaplains concerning professional and technical matters. He likewise may have communication with the chaplain at the U. S. Continental Army Command. The ZI Army Chaplain should respect the responsibility of supervisory chaplains, and direct unit chaplains who come to him with problems that could be solved at their own level, to make their approach through their immediate supervisor. If the ZI Army Chaplain communicates with a chaplain on other than personal matters, he should provide the supervisory chaplain with an information copy of his letter.

103. Public Relations

The ZI Army Chaplain will encourage installation chaplains to undertake a program of public relation activities, and to use newspapers, radio, and television to publicize their programs. The ZI Army Chaplain will maintain liaison with civilian churches to promote cooperation between the churches and the chaplains' activities.

CHAPTER 7

THE CHAPLAIN IN THE U. S. ARMY AIR DEFENSE COMMAND

Section I. ORGANIZATION

104. General

The Army Air Defense Command is established to coordinate the Army's Antiaircraft defense against enemy attacks. It is a major command with subordinate commands in various strategic regions. The Army Air Defense Command Chaplain supervises the chaplain's program in all antiaircraft units through Regional Command Chaplains. His duties and responsibilities are analogous to those of the ZI Army Chaplain modified by the mission of his headquarters.

Section II. RESPONSIBILITIES

105. Religious Program

Antiaircraft battalions and batteries are generally dispersed on sites in and around major metropolitan and industrial areas and military installations. Providing a satisfactory religious program for all personnel, requires resourcefulness and industry on the part of the chaplain. The limited number of personnel on gun and guided missile launching sites and the requirement of continuous manning of the positions often precludes the establishment of a large chapel facility even at a central location. However, with ingenuity and careful planning to conserve his effort, the chaplain should attempt all the essentials of the chaplain program. See chapter 3.

106. Civilian Community Relations

The antiaircraft chaplain should establish a continuing liaison with the clergy, civic organizations, and civil authorities in communities adjacent to AA sites. He should encourage the men of his unit to attend services in the local churches and should assist in making the necessary arrangements. This will not only be a means of providing religious coverage for the unit, but also should aid in promoting good relations for the unit with the community.

107. Pastoral Care

In serving the men of his unit, the antiaircraft chaplain will have many opportunities to demonstrate his proficiency in pastoral care. Assistance in personal problems, counseling in difficulties, patient listening and sharing the life of his men will quickly make the antiaircraft chaplain a valuable asset to the command. The chaplain will do well to visit the men regularly and will assist the command in every way possible to build and maintain good *esprit* in the unit by his active interest in the living conditions and the recreation and athletic programs of the men.

CHAPTER 8

THE CHAPLAIN IN COMBAT UNITS AND ORGANIZATIONS

Section I. GENERAL

108. General

a. The Army Chaplain is a Noncombatant. He is protected by the Geneva Conventions in this role. This nation has, nevertheless, expected that chaplains accompany their combat troops into battle, rendering to them those spiritual and moral ministrations so basic to the "American Way of Life." His duties outlined in Chapter 3 are generally applicable to all chaplains serving in a Theater of Operations. However, actual warfare makes its own exacting and unpredictable demands. Therefore the chaplain must be well trained professionally, exceptionally mature, well adjusted emotionally, and possess a great measure of flexibility and individual resourcefulness.

b. Nuclear Warfare. Units will tend to be widely dispersed in future wars. Consequently, chaplains will be hard pressed to provide adequate services to all personnel of the unit. For long periods of time, it may be necessary for him to be absent from his parent unit or out of contact with the supervisory chaplain. Careful planning will be required to conserve his efforts to furnish maximum religious and pastoral coverage.

c. Code of Conduct. The Religious and Moral program of the chaplain provides a foundation on which the Code of Conduct can be implemented. A clear abiding faith in God and the spirituality of the soul provides a soldier with a purpose in life that will lead him to continue to faithfully serve his Home, his Church, and his Country whether in personal combat or in captivity. The chaplain should use every opportunity to supplement the training and instruction to troops in the Code by leading them to a deeper consecration to their God and their country.

109. Religious Services and Religious Education

a. To lead men to God and to bring God to men is an even more basic requirement in combat than in garrison. Nothing reenforces the combatant more than to know that he is at peace with God. Spiritual stamina is the only dependable support for training, *esprit*, and morale. Hence, every effort to conduct frequent appropriate religious services is the minimum expected of any chaplain.

b. The religious program for the combatant should be long-range and should not take undue advantage of inordinate emotional stress. In addition to the ministration of rites and sacraments, a religious

program should be planned to assist the soldier to meet not only the problems of combat but those that he will meet when peace returns. Soldiers have long periods of waiting. Classes should be conducted. Correspondence-type courses should be encouraged. Religious movies and film strips should be shown. Of course, none of this can be conducted on a regular schedule but plans should be made to utilize these means as the opportunity arises.

110. Pastoral Care

Personal visitation, care of the wounded, counseling, sharing of privation, spiritual support in the hour of need, demonstration of Faith in daily living, these make the chaplain one of the most important members of the Combat team.

111. Character Guidance

Combat conditions preclude a formal program of Character Guidance such as is administered in garrison, but the need is even more evident. The stress of war and the moral conditions that accompany physical destruction tempt men to an excessive degree. False ideas of relaxation and recreation may incline men to accept lower moral standards than were characteristic of their former social and religious backgrounds. The chaplain must demonstrate the highest in moral example, must lead his troops to withstand temptations, and advise his commander of those areas of moral stress that need to be more strictly controlled. At times, the chaplains may have opportunity to address the troops, but, in combat, his relations with the various unit commanders, and his pastoral example, buttressed by a strong religious program, will provide the major portion of his Character Guidance.

112. Civilian Community Relations

a. The primary duty of the chaplain is to minister to the military personnel of the Command; yet, as a man of God he cannot be indifferent to any human needs about him. In combat areas there will be havoc and devastation among the civilian population and many people will turn to him for help. He will be in a position to strengthen bonds of common purpose with our allies when the scene of combat is in a friendly country, and to soften the hearts of the hostile when in enemy country.

b. The effects of combat will be physical—involving the homeless, the hungry, and destroyed institutions. Refugees in large numbers, totally dependent upon others, will appeal to him. The chaplain, therefore, must coordinate and cooperate with established agencies and operate under determined command policies. Adjacent to his own headquarters a Military Assistance Advisory Group (MAAG) may be in operation. Usually this group will welcome conferences with,

and the practical aid of, the chaplain. With the concurrence of proper authority, he may organize movements for gift packages. He may lead drives for financial aid to relieve human suffering. In his ministration of charity to nonmilitary personnel he will be guided by prudence and current command policy.

c. Combat begets moral and psychological problems in civilian-military relationships. Good relations between the military and nationals of occupied or allied territories may be promoted, through liaison with the local clergy and by encouraging military personnel in respectful attitudes toward other faiths, sacred rites, and places of worship (FM 27–5). When hostile feelings, aggravated by propaganda, are prevalent among the civilian population, the chaplain should strive to counteract these attitudes by exemplifying in his activities, religious and democratic ideals which should make him a symbol of fairness and consideration, of hope and confidence. Chaplain cooperation and coordination with the existing civilian agencies and military welfare sections, following command policy, is imperative.

Section II. SEPARATE BATTALION CHAPLAIN

113. General

The separate battalion is either a service or combat unit which operates independently in the field, having both administrative and tactical functions. The battalion chaplain is the key to the religious program of the battalion, and he must take the initiative in adapting his program to the changing needs of his battalion situation. His duties will be virtually identical to those described in chapter 3, but his effort will be governed by changing circumstances.

Dispersion of troops over a wide area and separation of some units from their parent organization render difficult a consistent and continuous religious and pastoral ministry. Attendance will necessarily be small, and much travel, as well as adjustment in type of services, may be required. Alternating periods of intense activity and relative inactivity will tax patience and ingenuity.

114. Responsibilities

The Separate Battalion Chaplain's primary responsibilities are to his Battalion. He must however extend himself in the interest of religious coverage for adjacent units on an area coverage basis. He must obtain adequate denominational coverage for his own unit. This can be accomplished through cooperation with adjacent chaplains.

115. Relationships

The Separate Battalion Chaplain will normally be supervised by the Corps or the Army Chaplain. He follows the chain of command used by other Battalion Staff sections.

Section III. THE DIVISION CHAPLAIN

116. Organization

A Table of Organization and Equipment governs the personnel strength of the chaplain section at Division Headquarters. Subject to the approval of the Chief of Staff, the internal organization of this section is the responsibility of its Chief, the Division Chaplain. Each Division normally has an SOP and disaster plan. The Division Chaplain is responsible for having the routine policies and procedures of his section incorporated in this SOP.

117. Responsibilities

a. Religious Coverage. A division in combat will have a specific geographic area of responsibility. Correspondingly, the Division Chaplain will have staff responsibility for religious coverage and other chaplains' activities in all the units and installations in the area. In such cases, the Division Chaplain should coordinate with the unit and supervisory chaplains who may not be personally present, and who have a responsibility for the religious coverage of these nondivisional personnel, including units without assigned chaplains. Special problems of religious coverage arising from wide dispersion may be anticipated with certain type units such as an engineer battalion. The division medical units, likewise, present a problem of coverage when heavy casualties are received during combat. Since coverage in this latter situation must be available 24 hours a day, assignment of additional chaplains from other units or elements in the division must be planned with a view to meeting denominational requirements. When the division operates a cemetery which requires burial services, coordination with the Recovery and Disposition Officer is required. Normally, however, cemeteries are established to the rear of the division area.

b. Personnel.

(1) *Staffing.* A Division Chaplain should strive to maintain the authorized number of chaplains in the division by submitting requisitions for replacements as soon as possible after vacancies occur. Proper denominational representation should be maintained not only in the division but in its subordinate elements. This can best be accomplished by careful assignment within the division and by making denominational needs known to the Army Chaplain.

(2) *Administration.* Monthly Reports of all division chaplains will be staffed through the division chaplain's office for supervision, correction of errors, and consolidation before being processed by division headquarters. When noting signs of excessive fatigue among his chaplains, the division chaplain should take corrective action such as a temporary

duty assignment, opportunity to rest, or even reassignment. He also should be alert to situations warranting recommendations for awards, decorations, commendations, and exercise the initiative required to obtain recognition for his chaplains. Letters of condolence are a personnel and public relations function of great importance. The division chaplain must be careful to adhere to Theater policy in this matter and should urge all chaplains to exercise care, tact, and good judgment in their writing.

(3) *Training.* Whenever feasible, periodic training conferences on chaplain subjects should be conducted. In some circumstances, assistance and instruction may be given through conferences with individuals.

(4) *Logistics.* Careful supervision over issuance of expendable supplies is necessary. Corrective action with respect to Quartermaster items of equipment will be taken only when difficulties arise in normal supply channels.

(5) *Prisoners of war and civilian internees.* The Division Chaplain should assist in the task of insuring compliance with Geneva conventions in the treatment of all prisoners and internees. He should coordinate with G–2 and the Provost Marshal to receive any information on captured chaplains or clergymen and assist these chaplains or clergymen in establishing their correct status (FM 19–40). He may furnish detained clergy with ecclesiastical supplies needed for adequate ministry to their fellow prisoners and civilian internees. The Division Chaplain may secure such biographical data from captured chaplains as may prove useful to him or the Army chaplain in their respective programs of religious coverage in various Internee Centers. Proper burial of enemy dead through coordination with Recovery and Disposition Officer should be supervised by the Division Chaplain.

(6) *Public relations.* The responsibilities and problems in this area are basically the same as those of a post chaplain.

118. Relationships

a. Field Army Chaplain. With the exception explained in *b* below, the work of the Division Chaplain is supervised by the Army Chaplain. An effective relationship requires that the Division Chaplain inform the Army Chaplain on matters of mutual interest, particularly personnel and supply. He receives from the Army Chaplain information on chaplain policy changes, replacements, and chaplain activities at levels above division, such as conferences and visiting dignitaries. He utilizes command or technical channels, depend-

ing upon the subject. When using technical channels, care must be taken to avoid depriving the Division Commander of information he should have.

b. Corps Chaplain. There is an area of technical and tactical significance in which the Corps Chaplain may have technical supervision over the Division Chaplain. In most cases, both Corps and Division Chaplains are supervised by the Army Chaplain. Only when a Corps operates independently, does its chaplain supervise the Division Chaplain in all matters. Normally for informal discussion of training and tactical problems, the Division Chaplain will turn to the Corps Chaplain as his senior. This relationship is subject to modification by the policy of the Army Chaplain, who may use the Corps Chaplains to effect more complete supervision of chaplain activities.

c. Unit Chaplains Within the Division. The Division Chaplain will supervise the activities of all chaplains assigned and attached to his division. He is the immediate supervisor of all chaplains of those subordinate units which are not under an intermediate command such as a battle group, tank battalion, division battalion, division trains, and division artillery. Each of these has a supervisory chaplain, whose prerogatives should be respected by the Division Chaplain when he exercises through them supervision of the unit chaplains in their commands. The small size of the division should allow frequent visits between the Division Chaplain and Unit Chaplains, enabling him to maintain this relationship largely through personal contacts.

119. Special Types of Assignments and Responsibilities

a. Types of Divisions. The previous discussion is generally applicable to chaplains assigned to all types of divisions: The Infantry Division, the Armored Division, and the Airborne Division. However, there are a number of significant differences among the various types of divisions with respect to chaplain assignment and responsibilities, that should be noted.

b. Armored Division. Units of the Armored Divisions are often assigned missions requiring them to be separate from the rest of the friendly forces for long periods of time. This places great urgency on planning for the ministrations of the chaplain serving that unit. The supervisory chaplains, at all echelons of the Armored Divisions, must keep themselves informed of the dispositions occasioned by tactical situations.

c. Airborne Division.

(1) A high degree of physical stamina, courage, and teamwork is required for this type of duty. The chaplain must be prepared for all contingencies in order to be available with his unit when needed, and to be able at all times, to give encouragement and confidence to all whom he serves. The Unit

Chaplain is responsible for acquiring enough knowledge to be able to serve his men wherever dropped or landed. He must learn to judge accurately the amount of religious supplies needed for an operation to avoid using a disproportionate share of the transportation into the airhead.

(2) The Division Chaplain must become completely familiar with the plans and training of his command to insure understanding by subordinate chaplains of their mission and methods of accomplishing it. He will need to anticipate and prepare for special problems encountered by Unit Chaplains in the marshaling area, in flight, and in the airhead. Some of these are: special supplies and equipment, proper dispersal, the religious background and customs of the population in the vicinity of the airhead.

Section IV. CORPS CHAPLAIN

120. General

A corps normally operates as an integral part of a Field Army, and has a tactical mission, but assumes administrative and logistical functions when and if it operates as a separate corps independent of a Field Army. Since the composition of a Corps is flexible, the number of chaplains with assigned units in a Corps will vary. They may total as high as 100. As in other assignments, the mission of the Corps Chaplain varies in accordance with the mission of the Corps to which he is assigned.

Organization of the Corps Chaplain Section. Corps is a Table of Organizations and Equipment unit (TOE 52–IR). Normally, the Chaplain Section is authorized two chaplains, one warrant officer, and three enlisted men. The internal organization is the responsibility of the Corps Chaplain. Sometimes an augmentation of personnel is authorized to allow for the assignment of a Jewish chaplain.

121. Responsibilities

a. Personnel. No direct personnel action is taken with respect to division chaplains by the Corps Chaplain unless the tactical situation so dictates. The Corps Chaplain has immediate responsibility for all attached nondivisional corps units.

b. Religious Coverage. The Corps Chaplain is responsible for religious coverage in the entire corps area. When units lack chaplain coverage, he will endeavor to provide area coverage by dividing the corps rear into subareas and coordinating responsibility for each with individual chaplains and their commanders. He should recommend a corps command policy, making chaplains available to other than their own unit, and he should provide space for a Jewish chaplain at Headquarters, if this is necessary to insure coverage of all Jewish person-

nel in the Corps. He must coordinate his plan with division and Army chaplains to obtain maximum utilization of all chaplains in the corps area.

c. Logistics. The Corps Chaplain is responsible for the supplies required by chaplains of units organic to corps.

d. Training. During combat, opportunities for training are limited, but in less active periods, conferences or formal instruction may be organized for chaplains with corps support units. These should be participated in, when practicable, by division personnel.

e. Other Areas. Responsibilities of the Corps Chaplain are basically similar to those of the division chaplain. His plans for combat should be thorough and should be coordinated with his commander, staff, and responsible chaplain.

122. Relationships

a. The Army Chaplain is the immediate supervisory chaplain of the Corps Chaplain. The latter should keep the Army Chaplain informed of all matters pertaining to chaplains in the corps area. If the Army Chaplain requests the Corps Chaplain to act as his personal representative in the field, it should be made a matter of command policy.

b. The Division Chaplains are supervised by the Corps Chaplain in matters having technical and tactical implications, such as morale and combat efficiency. Normally, the Corps Chaplain will demonstrate his interest by offering assistance outside the strict framework of official relationships, particularly with regard to such matters as religious coverage, pastoral care, conferences or retreats.

Section V. FIELD ARMY CHAPLAIN

123. General

a. Field Army. The field army is an administrative and tactical organization of units. The composition of a field army will vary and will depend on the mission to which it has been assigned. It may operate independently, may be part of an army group for tactical control, or may be directly under a theater army commander.

b. Organization of the Army Chaplain Section. The field army headquarters is a TOE unit, authorizing three chaplains, one warrant officer, and three enlisted men. The internal organization depends upon the chaplain's concept of his mission.

124. Responsibilities

a. Personnel.

(1) A unit commander is directly responsible for requisitioning chaplain replacements. Supervision is usually needed to assure adherence to policy and procedures in this matter.

Reassignments to insure a proper distribution of chaplains are made by G–1 upon recommendation of the Army Chaplain. Information on units moving in or out of the Army, as well as their attachment to or detachment from Army control is essential for insuring proper religious coverage and supply estimates. Notification by the replacement center of incoming chaplains should be an established policy. The replacement should be contacted, informed of his future assignment, and welcomed by the Army Chaplain.

(2) Personnel actions may be supplemented by informal and unofficial actions of the Army Chaplain. Personal contacts with Division and Corps Chaplains are especially valuable for obtaining an up-to-date clear picture of the total chaplain situation.

(3) The Army Chaplain will develop and maintain a standard operating procedure and will use charts, map boards, and rosters to provide ready and quick information in his area of responsibility.

b. Religious Coverage. The Army Chaplain has responsibility in this matter for the area located between army rear and corps rear, but he is indirectly responsible, through intermediate supervisory chaplains, for all units within the army forward of corps rear boundaries. In most other respects much the same situation exists between Army and Corps Chaplains as between Corps and Division Chaplain.

c. Logistics. The Field Army Chaplain must insure that chaplains under his supervision have adequate supplies to enable them to accomplish their mission and that all concerned are familiar with the chaplain supply system. Procedures will vary according to the situation. He should maintain close liaison with quartermaster depots handling chaplains' supplies in order to have current information and make constructive recommendations to the quartermaster. Where shortages exist, he should recommend priorities, take corrective action, and, if necessary, seek assistance from the communication zone or Theater Chaplain. When supplies are handled solely through quartermaster channels, he should enter the picture only when his advice or assistance is necessary in getting supplies to chaplains. The Army Chaplain should operate his own supply system only when circumstances dictate, and limit it entirely to items of ecclesiastical equipment.

d. Training. Whenever circumstances permit, the Army Chaplain should provide opportunities for training chaplains individually, or in groups. All appropriate methods should be utilized to keep the chaplain informed on current developments in the professional field. Special orientation should be given new replacements.

e. Field Supervision. To be effective, supervision requires personal contact with chaplains in the field. To allow a regular schedule of visitation, the Army Chaplain should train his deputy and assistant well. The Army Chaplain in his visitation should approach individuals in the spirit of helpfulness and cooperation. Constructive criticism should be made after personal observation of such matters as professional competency, religious coverage, supply, living conditions and transportation, morale and physical condition of chaplains, attitude and recommendations of commanders with regard to chaplains and their activities, and support by commanders of the religious activities of their command. The Army Chaplain will make himself available to all and encourage open and free discussion. He will inform intermediate supervisory chaplains of any proposed actions involving their interests, and give them opportunity for suggestions.

f. Prisoners of War and Civilian Internees. Although the Provost Marshal is ultimately responsible for prisoners of war and civilian internees, other staff sections, including the chaplain, may contribute to the program in this field. The responsibility of the Army Chaplain is normally more extensive than that of the Corps or Division Chaplains due to the longer period of time POW's and civilian internees are kept in the Army area. The Army Chaplain should be concerned primarily with religious coverage. Since language and religious differences may preclude the Army Chaplain from using his own chaplains, he should seek assistance through use of captured chaplains, captured clergymen, and local civilian clergymen. The Army Chaplain should be kept informed of such personnel, and thus be enabled to establish or modify their status. Security checks should be made of any person expected to minister to POW's and civilian internees. Ecclesiastical supplies are usually provided those conducting religious services as a matter of Army policy.

g. Civil Affairs. Civil affairs administration will normally be of concern to the Field Army in the Army area. The role of the chaplain will largely be that of a technical adviser to military government units in the area. He may be consulted on such matters as the religious practices and culture of the area, treatment of religious groups and civilian clergy, or use of local places of worship and buildings having religious significance.

h. Public Relations. Coordination between Army Chaplain and Information Officer is essential. The Army Chaplain should endeavor to gather, forward and screen all data pertaining to chaplains' activities in his area, so it may present a true, dignified, and newsworthy picture of the chaplain service in the command.

125. Relationships

a. The Theater Army Chaplain is on the highest level of Army

command in the Theater of Operations and is the immediate supervisor of the Field Army Chaplains. He will keep the Army Chaplain informed of Theater Policy on matters of interest to chaplains and inform the Army Chaplain of incoming replacements.

b. The Communications Zone Chaplain is a member of an adjacent command. Neither the Army or COMZ Chaplain supervise each other. However, the COMZ Chaplain will supervise the logistical support of the Army Chaplain with respect to ecclesiastical supplies. Coordination may involve establishment of priorities, delivery points, or changes in supply policy. When Army elements and COMZ elements may be in each other's zones, the problem of religious coverage will be simplified through an exchange of information and mutual cooperation. On matters of mutual interest, the relationship will be of cooperative liaison.

c. The Division Chaplain is under the immediate technical supervision of the Army Chaplain, except in technical and tactical matters, which are the responsibility of the Corps Chaplain. The Division Chaplain supplies pertinent information to the Army Chaplain, who, in turn, supports and advises the former.

d. A number of troop units assigned directly to the field Army will have assigned chaplains. The Army Chaplain is the immediate technical supervisor of the staff chaplains of such units, and through the latter, has indirect supervision over subordinate chaplains in these units.

Section VI. ARMY GROUP CHAPLAIN

126. Responsibilities

Generally, the staff responsibilities of the Army Group Chaplain correspond to those of the Corps Chaplain, as he has no supervisory function with respect to chaplains assigned to Field Armies subordinate to the Army group. The Army Group Chaplain, however, does have supervisory control over chaplains assigned to the Army Group, and has supervision over the entire Army Group Area in technical and tactical matters which are his responsibility.

CHAPTER 9

THE COMMUNICATIONS ZONE CHAPLAIN

127. Organization

a. A communications zone is a geographical area organized to provide logistical support of troops in the combat zone. In addition to this basic mission, a communications zone must support its own service units and exercise territorial control over a designated part of a Theater of Operations. A communications zone is flexible in its organization and command structure, and may vary from a command over a small territory to a major area, subdivided into a number of subordinate sections such as base, intermediate, and advance sections, or district and area commands, as its mission may dictate (par. 8, FM 100–10).

b. Chaplain spaces in COMZ are authorized in the allotment of personnel given the Theater Army Commander by Headquarters, Department of the Army. They will be assigned in accordance with Tables of Organization and/or Distribution applicable to the Communications Zone.

c. COMZ will normally be composed of a COMZ headquarters and one or more subordinate sections. The nucleus of the headquarters of these sections is frequently a TOE organization, the Logistical Command. Authorization of Logistical Command chaplains is determined by TOE.

128. Responsibilities of COMZ Chaplains

The following discussion of responsibilities is also applicable to chaplains assigned to Logistical Commands:

a. Personnel. The COMZ Chaplain has responsibility for supervision of all Chaplain's religious activity in Communications Zone. He must keep well informed of the locations of all units and of all actual or anticipated vacancies by means of a well-developed method of personnel accounting. He should be on the alert to reward outstanding activities, correct deficiencies, and be concerned with the morale of chaplains of subordinate units. He will coordinate with G–1 and G–3 regarding new or changed authorizations and insure that appropriate requisitions are submitted through command channels. He may forward such information on anticipated vacancies through technical channels to his supervisory chaplain. He encourages all chaplains to forward, on time, correct and complete monthly activities reports for consolidation and forwarding to higher headquarters.

b. Logistics. In accordance with the primary mission of his headquarters, the COMZ Chaplain will monitor or provide logistical

support to the Field Army Chaplain. He is concerned with ecclesiastical supply and equipment rather than TOE equipment which is handled through QM channels from the United States to the using chaplain. He is involved in supply operations to the extent dictated by Theater Policy. The COMZ Chaplain will monitor, but not formally inspect, Field Army units with reference to supply or other related matters.

c. Training. Opporunities for training will be extensive, and plans should be coordinated with G–3. Short term schools should be established and training conferences should be conducted. They may include the following pertinent subjects: religious background and practices of the area, ministrations to prisoners of war, relations of the chaplain to Civil Affairs-Military Government (CA/MG), Recovery and Disposition Policies with respect to semipermanent cemeteries, tactical information, chaplain duties and responsibilities during combat, and specialized training subjects, such as hospitals, disciplinary facilities, POW and civilian internee problems. Special training conferences should be conducted, also, for hospital chaplains.

d. Medical Service in the COMZ.

(1) This is an area of special importance to the COMZ chaplain. It differs in many respects from that in the combat zone. The area contains more types of hospitals with specialized missions (FM 8–5, FM 8–10). There are larger numbers of patients undergoing prolonged treatment or convalescence. Normally COMZ policy will give the COMZ Chaplain staff supervision over hospital chaplains. He should be concerned with providing religious coverage for patients in transit, at holding centers, and at station hospitals too small for an assigned chaplain and denominational coverage for hospitals with only one chaplain.

(2) Coordination with the COMZ surgeon is expedient to obtain information on casualty situations in order to provide additional chaplain service to hospitals with unusually heavy patient loads. The chaplain's portion of the Rear Area Damage Central SOP will indicate procedures to be followed for religious coverage under emergency conditions.

e. Staff Coordination. Coordination with the COMZ staff sections is essential for the COMZ Chaplain so he may have the opportunity to make appropriate recommendations pertaining to the support required for the religious program of the command.

f. Interment and Reinterment. The COMZ Chaplain is responsible for providing religious burial services in temporary cemeteries administered by the COMZ. If at all possible, a chaplain of the same faith as the deceased should conduct the rites. Care should be taken to have burial services properly recorded and reported. He also should

be prepared to make recommendations with respect to proper dedication, care, and beautification of cemeteries in the zone.

g. Displaced Persons. Normally, camps for displaced persons, operated by CA/MG units, will be located in the COMZ. The COMZ Chaplain's responsibility for religious ministrations may be implemented by providing religious coverage in DP camps and areas through utilizing clergymen who are DP's or, where they are not available, qualified military chaplains. They should know the language and the faith of those denominational groups they serve. Provisions regarding security must be followed in consultation with G–2.

h. POW's and Internees. With slight modifications, the COMZ Chaplain's responsibilities in this area are basically the same as those of the field army chaplain discussed in paragraph 124. Here, however, there will be many camps of a semipermanent nature.

i. Public Information and Community Relations. Within the limits of Theater and COMZ Policy, the COMZ Chaplain should encourage chaplains to assist and participate in the activities of indigenous groups and religious organizations. He should encourage participation by chaplains in charitable activities of Army personnel toward the alleviation of suffering. He will utilize public information and TIE facilities to prepare and/or release to civilian and military press, newsworthy items, pictures, and articles, featuring chaplain activities, and to announce religious activities and arrange for broadcast of religious services, special events, and daily devotions.

129. Relationships of COMZ Chaplain

a. The Theater Army Chaplain is the immediate supervisor of the COMZ Chaplain. The latter will keep the Theater Army Chaplain informed on all Chaplain Religious Activities Program matters of interest to him. In turn, the Theater Army Chaplain will provide the COMZ Chaplain with information on current policies on matters of common interest such as chaplain supply and personnel.

b. Administrative chaplains in COMZ Section Headquarters are under the immediate supervision of the COMZ Chaplain. This supervision includes all elements common to the relationship of a special staff officer to the corresponding special staff officer on the next lower level of command. Each Section Chaplain has a responsibility to maintain liaison for mutual assistance with the Staff Chaplain of adjacent sections. This same liaison is necessary between the COMZ Chaplain and the Field Army Chaplain especially in such matters of common interest as religious coverage and training conferences.

CHAPTER 10

THE THEATER ARMY

Section I. ORGANIZATION

130. General

A theater of operations is organized at the discretion of the Theater Commander in keeping with its mission. The assignment of a chaplain to a theater headquarters will normally depend on the Theater Commander. Generally, a chaplain will not be assigned to a headquarters which is international and composed of all three branches of the mililtary services of the various countries. Senior Chaplains of each military service from our own country will normally be present in a theater of operations. Each of these chaplains will deal directly with the Chief of Chaplains of his own service on technical matters, and will observe the command structure of his headquarters in all his relations. However, the Senior Chaplains of the services in a theater should maintain liaison and cooperate on all matters of common interest. The Theater Army Chaplain, as a staff officer in the Theater Army Headquarters, will exercise supervision over the chaplain program in the theater. The chaplains in technical channels immediately under the supervision of the Theater Army Chaplain would be Field Army Chaplains, and the Chaplain in the Communication Zone.

Section II. RESPONSIBILITIES

131. Personnel

It will be the responsibility of the Theater Army Chaplain to maintain the chaplain strength in the theater in coordination with the G–1. He will be familiar with the requistioning principles and procedures outlined in AR 614–185 and DA Pamphlet 20–211. In coordination with the G–3, the Theater Army Chaplain will justify the chaplains' spaces requested in the Troop Basis (AR 310–41). The Theater Army Chaplain may receive from the Chief of Chaplains, through technical channels, data concerning the training, previous experience, and special aptitudes of chaplains being assigned to the theater. He will encourage the personal reception of an incoming chaplain by a brother chaplain at some point during the new arrival's journey to his assignment.

132. Training

The Theater Army Chaplain will encourage the program to orient new arrivals in the theater and those going into combat. He will pro-

mote training conferences and spiritual retreats. He will cooperate in joint conferences with senior Navy and Air Force chaplains. He will periodically publish a chaplain information letter or bulletin.

133. Logistics

The supply responsibility of the Theater Army Chaplain will be accomplished through supervision by the COMZ Chaplain and the operations of the Quartermaster. The Theater Army Chaplain may make recommendations concerning local procurement of nonstandard items, priority of items in short supply, storage and salvage of chaplain items, and requisitioning and issuing procedures.

134. Chapels

The Theater Army Chaplain will, in coordination with the G–4, the Engineer, and the Planning Board, provide for Chapel construction in the Theater. He will recommend policy concerning the use of civilian places of worship. The policy generally will be, except in emergencies, to restrict the use of churches to religious functions and to the same major denomination to which it belongs.

135. Civil Affairs—Military Government

The activities of the Civil Affairs-Military Government Division of the Headquarters should elicit the interest and cooperation of the Theater Army Chaplain. He will coordinate with this division and with supervisory chaplains assigned to CAMG Units, all matters pertaining to civilian clergy and the use of civilian religious facilities, the assignment of chaplains and clergy to Displaced Persons Camps, the procurement and distribution of religious literature for civilians, and participation of chaplains in relief and rehabilitation programs.

136. Field Visits

The Theater Army Chaplain will make periodic visits throughout the theater to confer with commanders concerning the chaplain program, to hold group meetings with chaplains, and to participate in local observances of general interest.

137. Reception of Visitors

Department of the Army and Theater Policy will govern visits by nonmilitary personnel to a Theater of Operation. The Secretary of the General Staff is responsible for all arrangements of VIP's. He should be consulted and notified of expected visits in which the chaplain would have a concern, in order that the Chief of Staff and the Theater Commander may be informed. Planning for visits of VIP's will generally cover such items as itinerary, transportation, billeting, ecclesiastical requirements, privileges, escort, and so forth. Among VIP's whose visits will be of interest to the chaplain will be

representatives from the Chief of Chaplains Office, senior chaplains of other nations, and church officials from the United States.

138. Welfare and Relief

The Theater Chaplain occupies a natural position through which will be channeled requests for relief and assistance. Requests for aid from civilian population will normally be referred to Civil Affairs-Military Government Division. Requests for assistance for military personnel should be coordinated in every instance by the Unit Chaplain of the individual seeking assistance. Records should be kept of the receipt and disposition of relief packages, gifts, and donations. These should be acknowledged promptly to the donor.

Section III. RELATIONSHIPS OF THE THEATER ARMY CHAPLAIN

139. General

a. Senior Air Force and Navy Chaplains in the Theater. In a joint theater, there will be senior chaplains of each service. The theater chaplain may be drawn from any one of the services, but he will supervise chaplains of the other services through the senior chaplain of the service concerned. Each senior chaplain deals directly with the Chief of Chaplains of his own service on technical matters. The senior chaplains in the theater will maintain liaison and encourage cooperation on all matters of common interest.

b. Chief of Chaplains, Department of the Army. The Chief of Chaplains is the immediate chaplain supervisor of the theater Army chaplain. Close contact is maintained and a continual flow of information should exist.

c. The Theater Commander. If the senior Army chaplain is also the theater chaplain, he will function in two capacities in relation to the theater commander. In his capacity as theater chaplain, he will advise the theater commander on all matters of religion and morals, and represent him as a member of his staff. He will have a voice in the formation of theater policy when it involves chaplain interests. In his capacity as theater Army chaplain, he will advise both the theater commander and the theater Army commander on matters relative to Army chaplains and their work in the theater.

d. The Theater Army Commander. The theater Army chaplain advises the theater Army commander on all matters of chaplain interest including the status of chaplain personnel as related to all Army units and installations in the theater. When assigned to the staff of the theater Army commander, he performs all the normal staff duties and maintains all the normal staff relationships of a special staff officer of the headquarters.

e. Subordinate Chaplains. The theater Army chaplain, as a staff officer, exercises supervision over chaplain activity in all headquarters

directly commanded by theater Army headquarters. This would usually include field Army chaplains, the staff chaplains of major COMZ commands, and chaplains assigned to smaller units directly under theater Army. Through them, he supervises all other Army chaplains in the theater. The theater Army chaplain will be more concerned with policy than operations, due to the command level of his assignment. He will, of course, respect the prerogatives of intermediate commanders and staff chaplains in his relations to unit chaplains.

CHAPTER 11

THE DEPARTMENT OF THE ARMY AND U. S. CONTINENTAL ARMY COMMAND

Section I. OFFICE, CHIEF OF CHAPLAINS

140. General

a. Chief of Chaplains. The Chief of Chaplains, as a member of the Special Staff in the Department of the Army, serves as staff adviser to the Secretary of the Army, the Chief of Staff, the General, Administrative and Technical Staffs, and all elements of the Army establishment on matters pertaining to religion and morality. As Chief of Chaplains, he heads an administrative service and is responsible for the program of that service, subject to direction and approval by the Deputy Chief of Staff for Personnel and the Chief of Staff.

b. Organization.

(1) The Chief of Chaplain's rank is Major General (Permanent). He is appointed by the President, subject to approval of the Senate, for the term of 4 years.

(2) Deputy Chief of Chaplains is a Brigadier General (Permanent). The Deputy Chief of Chaplains carries out the responsibilities delegated to him by the Chief of Chaplains and acts for the Chief of Chaplains during his absence. He has specific responsibility for all programing activities of the Office of the Chief of Chaplains and frequently represents the Chief of Chaplains at functions in connection with the chaplain. He coordinates activities of the divisions of the Office of Chief of Chaplains.

(3) The Office of the Deputy Chief of Chaplains directly supervises the Administrative Assistant and the Plans and Program Branch.

141. Divisions

a. The Policies and Personnel Division directs and coordinates the activities of the Character Guidance and Professional Requirements Branch, the Personnel Actions and Ecclesiastical Relations Branch, and the Career Plans Branch.

b. The Administration and Management Division directs and coordinates the activities of the Finance and Management Branch, the Administration Services Branch, and the Welfare and Morale Services Branch.

142. Relationships of the Office of the Chief of Chaplains

a. The Armed Forces Chaplain Board is established on Department of Defense level as a coordinating agency of all chaplain activities of the Armed Forces. The Board is composed of six members: the Chiefs of Chaplains of Army, Navy, and Air Force, plus one additional member from each service. The chairmanship rotates among the Chiefs of the three services. The Board's policy-making functions include—

(1) Establishment of policies pertaining to procurement, standards, requirements, assignment, and training of military chaplains, including the civilian reserve components.
(2) Establishment and maintenance of close and harmonious relationships with civilian church organizations and the clergy.
(3) Establishment of uniform policies on the procurement of supplies, equipment, and facilities.

b. Department of Army Character Guidance Council. This council is composed of the following members: Deputy Chief of Staff for Personnel, Chairman; Chief of Chaplains; The Inspector General, and a recorder, representative of The Adjutant General (without vote). Its functions are outlined in chapter 3.

c. Other Agencies for Special Purposes. The Chief of Chaplains furnishes information to individual members and committees of Congress. He maintains liaison with the indorsing agencies of the various denominations regarding policies and procedures in which they have a direct interest.

Section II. U. S. ARMY CHAPLAIN SCHOOL

143. General

a. The U. S. Army Chaplain School is a DA Class II activity under the control of the Chief of Chaplains and charged by him with the responsibility for the school training of all chaplains. In the conduct of this activity, the Policies and Personnel Division of the Office of the Chief of Chaplains supervises training activities of the U. S. Army Chaplain School.

b. The U. S. Army Chaplain School is a branch service school of the United States Army. The curriculum is approved by U. S. Continental Army Command. This approval includes schedules and lesson materials and the determination of certain common subjects which are taught in all branch service schools.

144. Organization of the U. S. Army Chaplain School

a. Authority. The U. S. Army Chaplain School was established by WD Special Regulation No. 49b, 23 May 1918. Present operation of the School is determined by AR 350–116.

b. The Administration of the School.

(1) The Commandant supervises and exercises operational control over all personnel and activities of the School.

(2) The Assistant Commandant is also the Director of Instruction. He carries out responsibilities delegated to him by the Commandant. As Director of Instruction, he is charged with supervision of the academic program of the School.

(3) The School Secretary is charged with details of administration, including that of the Student Detachment. To assist him in this function, the Adjutant performs the usual duties of an Adjutant, including the command of the Enlisted Detachment. The Supply Officer, also under the supervision of the School Secretary, has the responsibility for the school supplies and supervises the maintenance of the physical facilities of the School.

c. The Organization for Instruction. The organization of the School reflects the areas in which instruction is administered.

(1) The Nonresident Instruction Department is concerned with instruction given outside the physical facilities of the U. S. Army Chaplain School. It is divided into two branches.

(*a*) The USAR School Branch prepares and distributes instructional material for use in USAR Schools, and supplemental training material for Reserve and National Guard Chaplains to be used during their Summer active duty for training.

(*b*) The Extension Branch supervises the preparation of correspondence courses. It administers subcourses to chaplains and enlisted men of all ranks, evaluates and records progress, and promotes nonresident training among chaplains.

(2) The Resident Instruction Department conducts all instruction given students in residence at the U. S. Army Chaplain School. It also supports the Nonresident Department in the preparation of instructional material. The Resident Instruction Department is organized into three branches:

(*a*) The Professional Subjects Branch is concerned with instruction in subjects which deal directly with the duties and responsibilities of the chaplain.

(*b*) The Military Subjects Branch is concerned with instruction in military and staff subjects that relate to the work of the chaplain.

(*c*) The Operations Branch provides classroom support, training aids, publications, and reference material for all instruction, operates the library, and administers the testing and grading system of the School.

(3) The Faculty Board is composed of the Director of Instruction, Directors of Branches of Military Subjects, Professional Subjects, Operations and the School Secretary. Its duty is to make recommendations to the Commandant on all matters relative to the standing, rating or classification of the proficiency, and potentialities for training of students.

145. Training Capabilities of the School

a. USAR Schools. The Nonresident Instruction Department maintains material for a 6-year USAR school cycle. This is composed of a 3-year associate company officer course and a 3-year associate advanced course.

b. Extension courses are offered by the Nonresident Department on the two levels common to the Army extension training program.

c. Resident instruction at the school is given on the following levels:

(1) *Basic level (16–A–C1).* This course is designed for newly commissioned chaplains and for officers in the seminarian program; length, 9 weeks. The Basic Course is phased and may be taken during two separate periods by Reserve and National Guard chaplains not on active duty.

(2) *Company officer level (16–A–C2).* This includes a 12-week Chaplain Company Officer Course and a 6-week Associate Chaplain Officer Course (16–A–C3). The latter course may also be taken in two phases by Reserve and National Guard chaplains not on active duty.

(3) *Advanced level (16–A–C4).* This includes Chaplain Officer Advanced Course, length 16 weeks, and the Associate Chaplain Officer Advanced Course (16–A–C5), length 8 weeks. The latter course is also phased for Reserve and National Guard Chaplains not on active duty.

Section III. U. S. ARMY CHAPLAIN BOARD

146. General

This Board is a review and research agency of the Office of the Chief of Chaplains, subject to the immediate supervision and operational control of the Chief of Chaplains.

a. Organization. The Chaplain Board is manned in accordance with TD 93–8791, the U. S. Army. Additional chaplains may be assigned on temporary duty to the Board by the Chief of Chaplains for the purpose of participating in special projects.

b. Mission. Serves as an activity of the Office Chief of Chaplains having primary concern for all aspects of those matters pertaining to

the development of doctrine, procedures, and techniques for the Religious and Character Guidance Activities of Army Chaplains and performs other missions assigned by the Chief of Chaplains. In general, the tasks will be as follows:

(1) Studies and evaluates new concepts and recommendations.
(2) Assures that new policies are consistent with Federal statutes and with Department of the Army policy.
(3) Develops Character Guidance Instructional Material and Training Aid support for Army-wide use.
(4) Develops Religious Posters for Army-wide use.
(5) Monitors Unified Religious Education Curriculum.
(6) Screens and recommends purchase of films and film strips to supplement Army Basic Religious Film Library.
(7) Engages in Research Work.
(8) Performs administrative functions of the Board.

e. Liaison. Liaison is maintained with the U. S. Army Chaplain School, in order that the Board may benefit from the experience and recommendations of the chaplains at the school.

Section IV. THE U. S. CONTINENTAL ARMY COMMAND CHAPLAIN

147. General

Commanding General, USCONARC is assigned very comprehensive and varied responsibilities with respect to the ZI Armies and MDW, USA (AR 10–7). The USCONARC Chaplain, as staff chaplain at Headquarters, USCONARC is the adviser to the Commanding General an dhis staff on matters pertaining to the Chaplain's activities and problems within USCONARC.

148. Organization of the Chaplain Section, USCONARC

The office is organized under the direction of the USCONARC Chaplain in keeping with the principles of the organization of staff sections, for the accomplishment of its mission.

149. Functions

The Chaplain is responsible for—

a. Supervision of the implementation of the Army Character Guidance training by chaplains within USCONARC.

b. Supervision of training of Chaplains of the active Army, United States Army Reserve, and National Guard, as individuals and as members of units.

c. Direction and control of the nonprofessional courses, curricula, and instruction at the U. S. Army Chaplain School.

d. Supervision of the selection and training of chaplains' enlisted assistants at United States Army Training Centers.

e. Advising the appropriate staff sections in the planning for, preparation, review, inspections and/or evaluation, as appropriate, of the Chaplains' aspects of—

(1) Tables of organization and equipment, tables of allowances, tables of distribution, minimum equipment requirements, Army Training Programs, Programs of Instruction, Army Subject Schedules, Training Literature, and Training Aids.
(2) Mobilization and demobilization plans.
(3) Doctrine and procedures affecting the Reserve Components and ROTC.
(4) Combat developments, to include changes and modifications in the doctrine, organization, tactics, techniques, and materiel for the Army in the field.
(5) Manpower control functions.
(6) Schedules of classes, inputs, and quotas for the U. S. Army Chaplain School.
(7) Religious activities portion of USCONARC budget and program actions.

f. Supervision of Chaplain participation in field exercises and maneuvers.

g. Liaison with civilian churches and communities in the interest of promoting religion and morality in the Army.

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AR 10–7	Organization and Functions.	US Continental Army Command
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AR 58–5	Motor Transportation	Administrative Motor Vehicle Management
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AR 635–61	Personnel Separations	Processing at Transfer Activities
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AR 735–5	Property Accountability	General principles and policies
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DA Pam 16–5 through 16–10	Duty, Honor and Country	
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FM 8–5	Medical	Medical Department Units of a Theater Operation
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FM 19–40	Military Police	Handling Prisoners of War
FM 21–13	Individual Soldier	The Soldiers' Guide
FM 22–5	Leadership, Courtesy and Drill	Drill and Ceremonies
FM 100–10	Field Service Regulations	Field Service Regulations; Administration
FM 101–5	Staff Officers	Staff Officers' Field Manual; Staff Organization and Procedure
TM 10–750	Quartermaster	Chaplains' Folding Organ
TM 11–4703	Signal	Repair Instructions; Electronic Organ
TA 10–100	Allowances of QM Expendable Supplies	
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TA 20–93	Chaplain and Chapel Facilities	
SM 10–1–9900	(9925) Ecclesiastical Equipment, Furnishings and Supplies	
SM 10–5–9900	(9925) Ecclesiastical Equipment, Furnishings and Supplies	
TD 93–8791	Chaplains' Spaces—Chaplain Board	
WD Special Reg 496, May 1918		
U. S. Code Section 3581, Title 10		
AR 600–10	Personnel General	Military Discipline
AR 600–15	----------	Rank and Precedence
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